

Unum Necessarium,
OR THE
Great Duty
OF A
CHRISTIAN
In Two
TRACTS

The one
Of *Adhering to God*: Written
Latin, by *Albertus Magnus*:

The other
Of *the Love of God*: Written
High-Dutch, by *John Staupitz*:

*Both Englishly Translated into English for
Promoting of Primitive Christianity*

LONDON, Printed for Ric. Baldwin, at
the Oxford-Arms in Warwick-Lane. 1650.

A
P R E F A C E

To the following Little Book of

Albertus Magnus.

HAVING found by experience, how difficult it is to procure either more effectual Laws, or an effectual Execution of those we have already for an External Reformation, or restraint of such scandalous sins, as are no less shameful, than pernicious to a Christian State, and yet are daily every where committed with great Presumption and Impudence, in Contempt of Religion, and Affront to the Laws and Government of this Nation; and that this difficulty proceeds not so much from the prevalence of Impiety and Impudence of the Offenders, tho very great, as from want of Genuine Piety, through corruption of the Notions of the Ancient Principles thereof; by the specious Decits of the Wisdom of the World, in such as make Profession of Religion, and whose advantages for promoting so good and necessary a work are no less than their Obligations; I observed

that the Internal Reformation of the hearts and this corruption of Genuine Piety in the Soul in such as pretend to Religion, and have received some principles of it, is not only a more excellent work, but absolutely necessary to effect that External Reformation, which how needful soever, is never like to be vigorously and constantly promoted, so long as this is neglected. And therefore leaving that to the care and industry of such as have better advantage to promote it, I thought it more proper for my Circumstances to apply my thoughts to this Restoration of the Ancient Genuine Christianity.

I had long since taken notice of other Causes of the Decay of Christian Piety among Protestants, than those mentioned in a late Book of that Title, and for Restoration of the Ancient Genuine Christian Piety, as one proper mean, had thoughts of translating some Tracts of some of the Ancient Christians, and lately discoursing with a person of good Learning, and equal piety, who being well skilled, not only in the Learned Languages, but also in divers Modern, was about to translate John Staupitz of the Love of God, out of High-Dutch, I persuaded him also to Translate out of Latin, and prefix to that, this which I lately met with, of Albertus Magnus, De adherendo Deo, who tho' not so Ancient as some intended (for he lived but
between

between four and five hundred years since) yet hath treated and inculcated a Subject very proper for my purpose, and so needful to the sickly State of our times, that to some, who are no mean Proficients in the Religion of this Age, I doubt it may seem almost impracticable at first. And therefore to prevent such mistakes to the prejudice of themselves and others, I shall offer these Observations to their better consideration.

I. The Subject is no other than the Fundamental Principle of all piety, the great and indispensable Command, Mat. 22. 36. Mar 12. 30. The Removal of the Impediments (which is not only recommended, Mat. 5. 29, 30. 18. 8, 9. and 6. 19, 34. and 1 Cor. 7. 29, 30, 31. but asserted to be indispensably necessary, Mat. 6. 24. 1 Joh. 2. 15. even to the State of Christianity, Luk. 14. 26, 27, 33. and the practice or continual Attendance to the Exercise of the most direct and immediate Acts of it, 1 Thes. 5. 17. Col. 4. 2. Luk. 18. 1. and 12. 36, 37. The manner with the chief powers of the Soul, Joh. 4. 24. the End, to partake of the Divine Nature, 2 Pet. 1. 4. be changed into the same Image, 2 Cor. 3. 18. 1 Joh. 3. 2. and become one Spirit, 1 Cor. 16, 17. Joh. 17. 21.

II. This was doubtless, the Principal Employment of Man in Innocence, is that to

which he is to be restored in perfection, in his future State; and that for which he is to be prepared by exercise in this, which is his Principal Business here, the direct way is the one thing necessary, Luk. 10. 42. the hidden Treasures and Pearl of great price, Mat. 13. 44.

III. This of all things is most and principally opposed by the powers of Darknes, by all imaginable subtilty and efficacy, and great variety of Arts and Stratagems, both to divert inconsiderate people from it, by pleasure and Sports, and unprofitable Conversation under pretence of Civility, by sundry inventions Eccl. 7. 29. by the Poms, and Vanities, and Grandure, and Variety of impertinences of the world; by Cares and Anxieties, by Emulations, Dissensions and differences with one another, &c. and to distract them in it by continual suggesting unseasonable, impertinent and Evil thoughts and Fantasies; or at least to corrupt the Integrity and Purity of the Operation by self respects: All which make it the more necessary to be very vigilant and sedulous in the Practice and Exercise of it.

IV. It is not only practicable, but hath been eminently practised by the Patriarchs, who walked with God, Gen. 5. 24. 6. 9. 24. 63. The Prophets of Old, and the Ancient Holy Christian

Christian Eremites and Monks, and other devout Christians by Albertus himself, and in an high, and admirable manner, by Gregory Lopez, and some other of later times; but may and ought to be studied and practised by all sorts of people, tho' under different circumstances. By Young People, to fit and prepare them for Action in Business and Conversation; and by the Aged and such as have sufficiently acted their Part in the affairs of the World, to compleat their preparation for the next: By such as have great Leisure; people of Estates, who are under no necessity of Labour; such whose Employments require more of the Hand or Body, than of the mind, as many Artificers and People employed in Manufactures; by such as have frequent Intervals in their business, as many sorts of Tradesmen and others; and especially by Students, and more especially by such as design the Sacred profession, with good and honest minds; and by all, even the most busie, at Times appointed for Religious Employments, when awake in the Night, Morning and Evenings, and some portions of every day.

And well disposed minds will be often exerting Acts of this Nature, in the midst of their most busie Employments, and will find their business to succeed the better. The Labours of Albertus Magnus in his Reading and Study,

in his publick Lectures and Disputations, in his Office of Provincial, and afterwards of Bishop, and in his Writings in Divinity, and all other Arts and Sciences, which in Print make one and twenty Volumes in Folio, were of themselves almost incredible, and yet by what is attested upon their own Knowledge, by such as were most conversant, and intimate with him, it seems that his constant Employments in Devotion, and Divine Contemplation were proportionable to the rest, and indeed such that the extraordinary progress which he made in those, is imputed more to this, and to his Humility, than to all his Labour and Study besides. And he himself in effect saith, or intimates as much, when he saith in general, *Oratione & Devotione plus acquiritur in Divinis Scientiis, quam Studio.* And again, *Divina, namque Sapientia imprimatur nobis ascendentibus in Deum, & ad ipsam Sapientiam.* The like is reported of his Scholar Tho. Aquinas: And to mention no more, even in our own Age and Country, of the Learned Dr. Hammond, by the late Bishop of Oxford, who wrote his Life; And I doubt not but many could attest the same of their own Knowledge and Experience, if they thought it fit.

And certainly the Neglect of this in the Education of Youth in our Universities, is a Principal

principal Cause, that they have produced no more
solid and substantial Fruits of later Ages, and
that the Power of Religion is so much decayed in
this Nation; for Learning without it is a Life-
less and Pernicious thing, as apt to distract the
mind, as any other of the deceitful Delights of
the World. The Neglect of this by such as sa-
tisfie themselves with a Form of Religion, and
employ more Time and Cost to adorn their Bodies
and their Houses, than to cultivate their Souls,
will prove a heavy Charge to a great Number of
people one day, Luk. 13. 24, 28. Mat. 25.
8, 12. And they who have unhappily encour-
aged the Neglect of Times appointed by Autho-
rity, whether Divine or Humane, for Religious
Employments, and the Profanation thereof, by
Sports and Idleness, will then find whose Service
they have therein promoted, and a dismall Ac-
count they have to Answer.

The Author was one of the most Eminent
Men of his Age, both for Learning and Piety,
a zealous Man against all Vice and Wickedness,
especially of the Ecclesiasticks, not sparing the
greatest Prelates, and even the Popes themselves,
proving from the Scriptures, what great mischiefs
to the Church, and loss of Souls proceeded from
the miscarriages of the Ecclesiasticks. He was
made Bishop of Ratisbon sore against his Will,
by Pope Alexander IV. but would not remit
his

...and by Divine Providence
...business in England
...himself daily to the care of his
Divine Contemplation, and when Alexander
was dead applied himself to his Successor, and
having obtained his leave, resigned his Bishop-
rick.

This Little Book above forty Years since was
by Sir Kenelm Digby thought worthy, not
only of his perusal, but pains, to turn it into
English, and his Translation, or rather, as he
saith, Paraphrase, was not long after Printed,
with a Commendatory Preface to his Mother,
but it came not to my hands, till this was in
the Press, and besides being out of Print, and
a Paraphrase, the stricter Translation was thought
fit to be Printed, and may possibly be more grate-
ful to some.

Socrates Christianus.

Some

A PREFACE to the two
Treatises of Dr. John Staupitz.

John Staupitz, descended of a very Noble Family in Misnia, was more Noble by his own Vertue, being an early and a great Proficient in Learning and Piety, and a great Favourer and Promoter of both in others: and he wanted not advantages for it, being Abbot of St. Peters in Saltzburg, Vicar General of the Order of the Augustines in all Germany, and in great Esteem with Frederick, Duke of Saxony, a Wise and Pious Prince, who made use of Him chiefly in the ordering of the University of Wirtemberg, which he founded in the Year 1502. He it was who sent for Martin Luther from Erford to this University 1508. having taken special notice of him for a Man of Parts, Learning, and Zeal for Religion, and 1512. made him take the degree of Doctor. And Luther greatly esteemed Him, always used to call Him his Staupitz, and often
said.

John, He was a Great Man, and not only
ly Learned and Eloquent in Schools and
Churches, but also acceptable and venerable
at Court, and amongst great Personages.
He might have been preferred to the
greatest Dignities, had he not recom-
mendably (studio omni) avoided it.
Though he was himself made Doctor Ob-
scure Eruditionem, yet was he no less
studious of the Practice than of the
Knowledge of Divinity. And the very
Year that Luther was made Doctor Re-
form by his means, he ordered in all the Mo-
nasteries, subject to his care, that the Holy
Scripture should be read at Meals in the
place of St. Augustine, that the Friars
might be better acquainted with them.
And he it was who began the first mo-
tion of the Reformation in the Year
1517. For He was the Man who first
complained against the Abuses of the
Preachers of Indulgencies, and resol-
ving with all his might to oppose them,
out of all his Friars, and all his Doctors
in that University, made choice of Lu-
ther to preach against them, and gave
him

him all the Encouragement and assistance
he could afterwards; so that he was in
truth the first Beginner of the Refor-
mation.

And though this alone was enough to
recommend these Tracts of his to all Pro-
testants, yet there are two Considerati-
ons more, which do not a little enhance
the value of them: the one, that they are
an Evidence of the Piety and Devotion
of a Person so primarily concerned in the
Reformation; which may serve to an-
swer the calumny, & convince the uncha-
ritableness of those Papists who would
impute the beginning of the Reforma-
tion to an Emulation of the Augustines
against the Dominicans, for Temporal
Advantage: the other, that as in them
may be observed the true Spirit of the
first Reformers, so by them we both may
perceive how much we are now degenera-
ted from their Piety and Devotion, and
are admonished and directed to return
thereunto; which is the very End and
Designs intended in the Translation of
these Authors. And therefore tho'
this

that was none of those ancient Christians
who were first intended to be translated;
yet is he so Primitive a Christian in re-
spect of the Reformation, that he will
very properly serve the Design as to the
use of the Reformed Churches; and no Sub-
ject can be more proper in order to the
end designed for all Christians, than
this which he treats.

ADVERTISEMENT.

When this Book (Entitled, *The Great Duty of a Christian*) was printed, the Translator knew nothing of *John Stappert*, the Author of the latter part of this Translation, which being since met with, hath occasioned the printing of the Preface.

The above-mentioned, and following Books, may be had at *John Coughens* in *Plantree-Court*, near *Fleet-Bridge*, in *London*.

The Way to the Sabbath of Rest, Quarto.
By *Mr. Tho. Bramley*.

The Mark of a true Christian, or the Golden Rule of a Godly Life, Translated out of *High-Dutch*. Octavo.

Some

And of the External, the first is, that his
Words be pure, the second, that his
Actions be pure. The third, that his
Pastorall State be such, as may become
desire of people more at all but God alone. Another is,
that his Words be few, necessary, simple and
concerning Divine things; the fourth is, that his
whole life, all his VVorks, and whatsoever he doth,
be so compleat and blameless, that in nothing he
may be reprehended by any one.

And of the Internal, the first is, that his
Thoughts be pure and Heavenly, the second,
that he purely seek and intend God alone; the
third, that he be able easily and readily without
any Trouble to bid farewell to all for God; that is,
that whatever befalls him an unmoveable, un-
disturbed and true Peace be in his mind, that
as Water not moved with any blast of wind is
quiet, so his Soul may in all things persevere calm
and immutable. For as in water, so long as it
swells with VVaves, and is stir'd with continual
motion, no man can behold himself, so that most
simple, and most pure God which is God, can ne-
ver direct the Rayes of his Light into his Soul, in-
to his Spirit or Interior part, so long as he is
moved with prosperous, or adverse occurrences, or
no Prosperity or Honour, the never so great for his

and the more he is afflicted or afflicted, the more
his comforts grow, for he shall see the Face of
God, and shall see other mischiefs, which shall
grow by sinning, but no Evil shall befall him
but shall be his blessing; but taking all, he shall
be in the hand of God, under him shall
be all that he is in any thing made perfect in
his life. For notwithstanding we must know, that
there is none so happy or holy (Christ only, and the
Glorious Virgin excepted) but he shall sometimes
suffer at least the first motions of passion, for all the
Saints have suffered them. But as soon as ever they
perceived them, they knew how by the Grace of God
so to suppress them, so as that they could not
be perceived either in their Countenance, or in
Words, or their Actions.

Lastly to this Quin (condition) this also is requi-
red, that he be so afflicted, so disposed, that he be en-
cumbered with Diversity and multiplicity of busi-
ness, as far as he can turn himself to God in Prayer
and Meditation, and appearance, not so much as
in the world, or in the world, where in his travels
or mind, he may become indisposed or hindered. O
God, Jesus Christ, Grant that to these things
I may be in time again. Amen.

A

T R E A T I S E

O F

*Albertus Magnus ; of
adhering to God.*

C H A P. I.

*Of the Ultimate and highest Per-
fection of Man, as far as the same
is attainable in this Life.*

I Have purposed with my self, with
the greatest accuracy, (as far as it
is possible in this our Exile and
Pilgrim State) to give a description
of the Absolute and Plenary Abstraction
from all things, and our ready, secure,
naked, and firm adhering to our Lord
God alone : And this the rather, be-
cause the very End of Christian Perfecti-
on,

ſon, is Charity [or Divine Love,] where-
 by we cleave to, [and are made one
 with] the Lord our God. To which
 Divine Adheſion by Love, every one
 is bound that hopes for Salvation, and is
 performed by the obſervance of the Pre-
 cepts, and Conformity with the Will of
 God; the obſervance whereof, excludes
 whatſoever is repugnant to the Eſſence
 and Habit of Charity, ſuch as are all
 Mortal Sins. But thoſe that are in Re-
 ligious Orders, have over and above
 this, bound themſelves to the Practice of
 Evangelical Perfection, and of thoſe
 things which are matter of Evangelical
 Council and Advice, rather than ſtrict
 Impoſition, (and by means whereof we
 more readily arrive to our ultimate End,
 which is God; by the obſervance of which
 are likewise excluded all thoſe things,
 which clog and hinder the Activity and
 Fervor of Charity, from carrying us up
 into our Lord God;) ſuch as are the de-
 ny-
 ing of all things, yea even of our own
 Soul and Body; for ſeeing that our

Lord God is a Spirit, they
Joh. 4. 24. that would worſhip him,
muſt do it in Spirit and in
Truth :

Truth ; That is, with Knowledge and Love, with the Understanding and Affection, devoid of all Phantasms, or Images : To this purpose, is that Command of our Lord, *But thou when*

thou Prayest, enter into thy Math. 6. 6.

Closet ; that is, the inmost retreat of thy Heart ; and when thou hast shut thy door, viz. the door of thy Senses upon thee ; there do thou, with a Pure Heart, and Good Conscience, and Faith unfeigned, *pray to thy Father which is in Secret*, in Spirit and in Truth.

Which is then best done, when a Man being disentangled and divested of all other things, and wholly retir'd within himself; and having forgot and shut out all, and every thing, in the Presence of Jesus Christ, the Mind alone doth in silence, with Faith and Assurance, lay open her Desires, before her Lord God ; and thus, by the entirest Affection of her Heart and Love, doth most sincerely and fully pour forth, and plunge her self into God, with the inmost Marrow and Strength of all her Powers, dilating, inflaming, and dissolving her self wholly into him.

C H A P. II.

How a Man may, despising all other things, adhere to, and intend Christ alone.

NOW whosoever Desires, and makes it his Business to undertake and enter upon this State or kind of Life ; it is needful that he, as it were, shutting his Eyes and Senses, do not concern or trouble himself with, or be careful and solicitous about any thing whatsoever ; but totally reject and renounce all things as impertinent, hurtful, and pernicious ; and in the next place, that he wholly retire within himself, and in that Retirement, entertain no other Object, but Jesus Christ alone, and him Crucified, and so press on through him, into him, *i. e.* through Man into God, through the Wounds of his Humanity, into the inmost recess of his Divinity ; and there, without any further disputing, readily and securely commit himself and all his Concerns

Concerns to his indefatigable Providence,
 according to that of St. Peter,
Casting all your care upon him, 1 Pet. 5. 7.
 who can do all. And again,
Be solicitous for nothing. And Phil. 4. 6.
 that of the Psalmist, *Cast thy*
care upon the Lord, and he Ps. 55. 22.
shall sustain thee: And again,
But it is good for me to, Ps. 73. 28.
cleave unto God: And again,
I have set the Lord always Ps. 16. 8.
before me: And with the
 Spouse in the Canticles, *I* Cant. 3. 4.
have found him whom my
Soul loveth; because, as *Wisd.* 7. 11.
Wisdom saith, All good things
come together with it. This is that hid-
 den Heavenly Treasure,
 and that precious Pearl Mat. 13. 44.
 which cannot be purcha- 5, 6.
 sed, but by the parting
 with all that we have, which being pre-
 ferred before all, in the Strength of the
 Spirit is to be sought for with humble Con-
 fidence, most instant Endeavours, and quiet
 Silence, even to the loss of all outward
 Conveniencies and Advantages of Praise
 or Honour, in the Strength of the Spirit.

For what Advantage will it be to one that hath dedicated himself to God, if he gain the whole World, but at the same time suffer loss in his Soul? Or of what profit is the highest Profession of Religion, or a seeming Holy Conversation, without living in the Spirit of Truth and Humility, wherein Christ dwells, through Faith wrought and formed by Love; wherefore *Luke 17. 21.* we are told that *the Kingdom of God is within us:* which is no other than Jesus Christ himself.

C H A P. III.

*Wherein the Perfection of
Man, in this Life, doth
consist.*

Sure it is that the more sollicitously busie the mind is in thinking and managing these Inferiour and Humane Affairs, at the greater distance it puts it self from Superiour and Heavenly Objects, and true inward Devotion ; and on the contrary, the more fervently she recolects her self from the Memory, Affection, and Understanding of things here below, and betakes her self to those above, the more perfect will her Prayer be, and the more pure her Contemplation ; because it is impossible she should be perfectly intent on both these together, they being as opposite as Light and Darknes. For he that cleaves to God, is, and walks in the Light, but he that sticks to the World, gropes in the Dark.

Whence the most sublime Perfection of Man in this Life is this, to be so far united to God, that his whole Soul, with all its Powers and Faculties, be to that degree gathered up into the Lord his God, that he may become one Spirit with him, so as to *Remember* nothing but God, to feel or *Understand* nothing but God; and that all his *Affections* being united and centred in the Joys of Love, may sweetly repose in the sole Fruition of their Creator. For the Image of God impress'd on the Soul, consists in these three Faculties, *viz.* Reason, Memory, and Will: And as long as these do not wholly receive their Stamp and Impress from God, the Soul is not Deiform, according to the intent and scope of its first Creation. For God is the form of the Soul, by whom the Soul must be impress'd, as the Wax is by the Seal. Now this can never be fully performed, until Reason be, according to its capacity, perfectly illuminated with the knowledge of God, who is the Sovereign *Truth*; and the *Will* be perfectly bent and taken up, in loving the Supreme *Good*; and the *Memory* be wholly employ'd

employ'd in the beholding and enjoying of
 Eternal Happiness, and in a sweet and
 delightful Repose and Acquiescence in the
 same. And forasmuch as in the Con-
 summate Possession of these, consists the
 Glory of the Bliss of Heaven, it is evi-
 dent that the true beginning and antici-
 pation of these, is the Perfection of this
 Life.

CHAP. IV.

*How the Activity of Man
 ought to be in the Intel-
 lect alone, and not in the
 Senses.*

HAppy therefore is the Man, who
 by a continual effacing of all Phan-
 tasms and imaginary Representations, and
 by Introversion, and the lifting up his
 mind

mind into God, doth at last, in a manner, forget and leave behind him all Images, and by this means, consequently operating inwardly with a Naked, Simple, and pure Intellect and Affection, about the most Pure and Simple Object, God. Wherefore thou must reject and cast out of thy mind all Phantasms, Representations, and Images, and the forms of all things besides God, to the end that thy whole Exercise about God within thee may depend only of thy naked Intellect, Affection, and Will. For indeed, the true End of all thy holy Exercises is this, that thou do intend and repose in the Lord God within thee, by the purest Act of Intellection, and the devoutest Affection, without all Representations or Intanglements whatsoever. Now this Exercise cannot be discharged by any corporal Organs, or the external Senses, but by that part in Man, by which he is Man: Now that which constitutes a Man, is Understanding and Love. And therefore as long as Man sports it with his Imagination and Senses, and fixeth there, he is not yet got beyond the Motions and Bounds of his Bestial Nature, that

that is, of that part within him, which he hath common with Brute Beasts; forasmuch as they do perceive, and are affected with such sensible Representations, and no other, because the power of their Soul reacheth no higher. But the case is otherwise with Man, who is Created in the Image of God, according to his Intellect, Affection, and Free-will, which must be immediately, purely, and nakedly imprest by God, and become united, and firmly cleave unto him. Wherefore also the Devil doth with all possible diligence endeavour to hinder and disturb this Exercise, as far as in him lies, forasmuch as he knows it to be an Entrance and Anticipation of Eternal Life; which makes him to envy so great a Happiness to Man. For which reason he always endeavours to estrange and alienate the mind of Man from his Lord God, sometimes by one Temptation, sometimes by another; sometimes by one Passion, and sometimes by another; sometimes by superfluous solicitousness, and indifferet carking; sometimes by Disturbance, dissolute Conversation, and unreasonable Curiosity; sometimes by the study of cu-
rious

rious and subtile Writings, impertinent Discourses, Reports, and News; sometimes by Adversity, and sometimes by Prosperity. Which though sometimes they may seem to us to be very light, and in a manner, no Sins at all, are, nevertheless, great lets and hindrances to this holy Exercise and Work. And therefore, however they may represent themselves to us as profitable and necessary, yet are immediately to be rejected and disowned, as hurtful and pernicious, whether they be small or great, and to be wholly expelled and cast out of our Senses. Accordingly it is highly necessary that all things heard, seen, done, or spoken, and other such like, be received by us without any Phantasms [Images] or dwelling upon them; and that neither afterwards, nor before, nor at the perceiving of them, we do form or feed any Representations; and when thus a Phantasm does not enter the Memory and the Mind, then can it neither hinder a Man in his Prayer, Meditation, and singing of Psalms, or in any other Spiritual Operation or Exercise whatsoever; neither will it ever again obviolate and disturb him. Thus do thou

readily and securely commit thy whole self, and all, and every one of thy Concerns in silence and rest to the infallible and most certain Providence and wise disposal of the Divine Majesty, who himself will appear for thee in this Combate, and fight for thee, and will with more Honour and Sweetness deliver and comfort thee, than if thou should'st continually, night and day, hammer upon the Anvil of thy thoughts and Imagination about it; and with a vain, vagabond, and yet captiv'd Mind, foolishly run up and down from one contrivance to another, spending thy precious time in tiring thy Mind and Body, and foolishly consuming the strength of them both. Wherefore do thou receive all, and every thing, whensoever or howsoever they come upon thee, with an even temper, in silence and tranquility, as reach'd forth to thee by the hand of the Paternal Divine Providence. Divest therefore thy self of the Images and Phantasms of all Bodily things, according to the Exigence of thy State and Profession, that with a naked and simplified mind, thou may'st sincerely cleave to him, to whom thou hast

so frequently and entirely devoted thy self, that there may be nothing to mediate or interpose between thy Soul and him, that so with a pure and fixed view, thou mayest raise thy self from the Wounds of his Manhood, into the Glorious Light and Charity of his God-head.

CHAP. V.

*Concerning Purity of Heart,
which is to be endeavour-
ed above, and before all
things.*

IF so be therefore, thou dost desire and endeavour, by a strait, safe and short path, to arrive to the end of true Bliss, here and hereafter, of Grace and Glory, then do thou with an intent mind, earnestly aspire after continual cleanness of Heart

Heart and Purity of Mind, with a constant calm and tranquillity of thy Senses, and recollecting the Affections of thy Heart, continually fix them above, on the Lord thy God, withdrawing thy self in the mean time from thy Familiars and Acquaintance, and, as far as lies in thee, from all Men, and from all things that might be a let or hindrance to thy holy purpose; alwaies watching an Opportunity where and when thou may'st find place and time, for sweet rest and contemplation, and the enjoyment of the secret Pleasures of Silence, avoiding the shipwracks of this present World, and the noise, hurry, and confusion of it. Wherefore let this be thy chief Study at all times, how thou may'st attain to Clean-ness, Purity, and Rest of Heart, that so continually, having shut the doore of thy Carnal Senses, thou may'st turn into thy self, and lock up thy Heart, as far as is possible, from the Representations of all Sensible things, and the Imaginations of Earthly Objects. It is this Purity of Heart that excels all Spiritual Exercises whatsoever, as being the final Intention, Aim, and Reward for all the Labours which

which a Religious and Spiritual Man takes in this Life. Wherefore do thou with all Diligence, Application, and Endeavour, rid thy Heart, Senses and Affections from all these things that may impede its Freedom, and from every other Concern of the World, that hath the least Power to Allure, Bind, and Captivate thee. And so strive to recollect and gather up all the wandering excursions of thy Heart, and all the Affections of thy Mind, into that One, True, Simple, and Supreme Good, and to keep them alwaies recollected within thy self, as in one place; and by this means endeavour alwaies to cleave with thy mind to God and Divine things, and leaving thy Earthly Frailty behind, strive to transform thy self continually into the pattern of the Heavenly things, through thy inward Communion with, and retirement into Jesus Christ. Wherefore if thou makest it thy Business to strip and purifie thy self from all Images and Representations, and with Trust and Confidence, to simplifie and quiet thy Heart and Mind in the Lord thy God, that thou may'st feel, and take in the

Fountain

Fountain of the Divine Good Pleasure in all thy inward parts, and by thy good will be united to God, in thy Intellect or Understanding, this Exercise alone will be sufficient for thee, and serve instead of all Study and Reading of the Holy Scriptures, and will advance thee to the Love of God and thy Neighbour, according as the Anointing Teacheth thee. Wherefore with all Study, do thou labour and endeavour to simplify thy Heart, that being immoveable, and at peace from any intruding vain Phantasms, thou may'st always turn thy self to, and stand fast in the Lord, within thee, to that degree, as if thy Soul was got into the always present *NOW* of Eternity, that is, of the Deity; in such a manner, that for the Love of Jesus Christ, from a Pure Heart, a Good Conscience, and Faith unfeigned, thou may'st wholly forsake and leave thy self, and entirely and fully commit thy whole self to God in all Tribulation and every Event whatsoever, always desiring to be patiently resign'd and obedient to his Will and Good Pleasure.

Now to the end, that thou may'st come to this State, it is necessary for thee, frequently

quently to return to thine own Heart, and to abide there; ridding thy self, as far as is possible, of all things, preserving the Eye of thy Mind continually in Purity and Rest, voiding thy Intellect of all Images and Representations of inferiour things, setting free the Affection of thy Will from all Earthly Cares, and with a fervent Love, from the very bottom and root of thy Soul, cleaving to the True Supreme Good, having thy Memory also continually lifted upwards, and finally fix'd and grounded in the same alone True Sovereign, Essential, and Uncreated Good, to the end, that thy whole Soul, with all its Powers and Faculties, being thus gather'd up into God, may become one Spirit with him, which is the highest Perfection attainable in this Life. It is this Unity of Spirit and Love, whereby Man is made conform in all his Desires and Wishes with the Supreme and Eternal Will, so as that he becomes that by Grace, which God is by Nature. And here we are to observe, that in that very moment wherein any Man by the Grace of God overcomes his own Will, that is his inordinate Love and Likeing, so as to dare fully and totally trust the

the Lord God with all his Needs and Concerns, he does so highly please God, that he freely bestows upon him such a degree of Grace, by which he feels that true Charity and Love begot in him, which expels all doubts and fears, and gives him a sure and confident hope in God. Wherefore nothing can be more happy or advantageous for us, than to cast our All upon him, in whom there is no want. And seeing that as long as thou standest in thy self, thou dost not stand fast, cast thy whole self securely upon God, and he will take thee up, heal thee and save thee. If thou dost but continually revolve these things in thy Mind, thou wilt find them more conducive to a truly Happy Life, than all the Riches, Pleasures, Profits, and Honours, yea and all the supposed Wisdom and Knowledge to boot, of this deceiving and corruptible World, yea, tho' thou shouldst excel in all these, all that ever were before thee.

C H A P. VI.

*That we must cleave to God with a
naked Intellect and Affection.*

W Herefore seeing that by how much the more thou shalt empty thy self of all Images, and External, Worldly, and Sensible Intanglements, by so much the more thy Soul will recover its Primitive Strength and Vigour, and the use of its internal Senses to perceive and relish those things that are above; do thou endeavour to quit all Phantasms and imaginary Representations of Bodily Things, because nothing is more pleasing and acceptable to God, than a Mind divested of all such like Forms and Images, for his Delights are with the Sons of Men, that is such, who with a Calm Mind, Purified, and Simplified from all these Occupations, Distractions, and Passions, do intend, apply, and cleave to him, making this their whole business. For otherwise if thy Memory, Imagination, and Thoughts be often busied a-
bout

bout these things, it must needs be inveigled, either with some new things, or the remains of some formerly entertained, or be variously affected and distracted with other occurring Objects,

For the holy Spirit of Discipline (as the Wise Man

saith) *removes its self from thoughts that are without Understanding.* Wherefore a true Lover of Jesus Christ, must be so united in his Intellect, through good Will, to the Divine Will and Goodness, and be so naked and stript of all Phantasms and Passions, as not so much as to take notice whether he be derided and flouted at, or Loved and Honoured, or whether any thing else happen to him. For a good Will makes up all, and is above and beyond all: Wherefore if there be a good Will, and that the same in the Intellect be purely conform and united to God, it can do no hurt, tho' the Flesh or Sensuality and the outward Man should incline to Sin, and be backward and dead to that which is good; yea, even though the inward Man also, should be dead and listless to any thing of Devotion; for in this case it is sufficient for a

Man

Man by Faith and good Will, nakedly to cleave to God in the Intellect or Supreme part of the Soul.

And this he will do, if he thoroughly perceive and be sensible of his own imperfection and nothingness, and know that all his good consists, and is in his Creator; and if with all his Powers and Faculties he abandon himself and all Creatures, and totally plunge his whole self into his Creator, so as to direct all his Actions purely and entirely to his Lord God, as the sole end and scope of them all, seeking nor desiring any thing besides him, in whom he perceives himself to have found all Good, with all Happiness and Perfection. And by this process he becomes in a manner transformed into God, to that degree, that he can neither think, nor understand, nor love, nor remember any thing but God, and the things of God; nor doth he see himself, and other Creatures, save only in God; Neither doth he love any thing save God alone, nor remember or make mention of them or of himself, but in God. Now this knowledge of the Truth makes a Soul very humble, judging it
self,

self, but not another; whereas on the contrary, the Worldly Wisdom makes the Soul proud, Vain, Arrogant, and pufft up with Wind. Let us lay down this therefore for a Spiritual and Fundamental Doctrine; that he who would draw near to the Knowledge, Service, and Familiarity, or Communion with God, and that would really possess him, must of necessity wholly strip and divest his Heart from all sensible Love, not only of every Person whatsoever, but of every Creature; to the end, that with a simple and entire Heart he may reach forward and press into the Lord God his Creator, freely without all Duplicity, Care, or Sollicitousness, with a full assured Trust and Confidence in his Providence, as to all his Concerns.

CHAP.

C H A P. VII.

*How the Heart is to be gathered
up, or recollected into it self.*

MOREOVER, as it is said in the Book of the Spirit and Soul Chapter 21. *To mount up to God, is to enter into ones self.* For he who inwardly entering, and intimately penetrating into himself, gets above or beyond himself, he truly mounts up to God. Let us therefore gather up our Hearts from the various Distractions of this World, and recall them to the joy within, that we may at last be able to fix them in the light of Divine Contemplation. For this is the true Life and Rest of our Heart, when by Desire it is fix'd in the Love of God, and sweetly refresh'd with his Divine Comfort. But the reason why in the experimental taste and relish hereof we are manifoldly hindered, so as that we can by no means reach to him, is plainly this, because the

mine

Mind of Man being distracted with solicitousness, doth not enter into it self by the *Memory*; being overshadowed (clouded) with Phantasms, doth not retire into her self through the *Intellect*; being allur'd by Lusts and Concupiscence, doth not turn in to her self, through the desire of internal sweetness, and Spiritual joys; and being thus wholly taken up with these sensible and present Things, she can never enter in to her self, *viz*, the Image of God, in her self. It behoveth therefore above all things, and is necessary, that with humble Reverence, and great Confidence, the Mind raise it self, above it self, and every Creature, by a total denying and renouncing of them all; and say within her self, he whom of all things, before all things, and above all things I seek, love, long for, and desire, is neither sensible, nor imaginable, but above every thing that is sensible and intelligible too: He is not to be perceived by any sence, but wholly desirable by full and perfect desire; neither is he figurable, or representable, but to be most perfectly long'd for, by the most intimate

mate affection: He is not to be rated, or valued, but wholly to be affected with a pure heart, as being above all things amiable, and delectable; and of infinite Goodness, and Perfection. And thus she is carried into the darkness of the Mind, and becomes higher raised within her self, and enters deeper into her self. And this manner of ascending to the Ænigmatical, or obscure Vision of the most Holy Trinity in Unity, and Unity in Trinity, in Jesu Christ, is by so much the more fervent, by how much the power of Elevation is more intimate to the mind, and so much the more fruitful and profitable, by how much it is nearer, and stronger in Affection. For in Spiritual Things, those are accounted higher, which are more inward, as to Spiritual Experience. Wherefore, do thou never leave, never rest, until thou get a taste of some Pledges or foretastes of the fulness that is to come; and 'till thou perceive the sweetness of the Divine Loveliness, by some little first Fruits; and do not cease running after her in the perfume of her good Ointments, until thou

thou come to see the God of Gods in *Sion*. For, in thy Spiritual Progress, and in this Union with, and cleaving to God within thy self, thou must neither desist, nor give back, until thou hast obtained what thou lookest for; whereof, we may take an Example from those who are going up an high Hill: For if in this ascent our Spirit through Lust and Desire, comes to plunge it self into the Transitory Things here below, it immediately is led out of the way, by infinite Distractions, and crooked winding Paths; and being manifoldly divided, is scatter'd in it self; according to the multiplicity of the Objects its Concupiscence desires: Whence necessary follows Motion without steadiness, Running without attaining, and Labour without Rest. But, if on the other side, our Heart and Spirit do withdraw it self by Desire and Love from the infinite distraction of inferior Things here below, wholly quitting them, and by little and little gathering up her self into that one Unchangeable, All-sufficient Good, learn and accustom her self to stay at home, and with her

whole affection do inseparably cleave unto it ; so much the more she is gathered up into one, and fortified, by how much she is elevated by understanding, and desire to the Things that are above ; and becomes so habitually fixed and established in the true Supream Good within her self, 'till at length, she be made altogether immutable, and arrive to that true Life, which is the Lord God himself ; so as that perpetually, without any vicissitude of Change, or Time, she now reposeth her self in that inward Quiet, and secret Mansion of the Deity ; being perfectly fix'd and settled within her self, in *Christ Jesus, who is the Way*, to those
 John 14. 6. that come to him, *the Truth, and the Life.*

C H A P. VIII.

How a Devout Person must Commit himself to God in, all Events, and in all his Concerns.

I Suppose, that from what hath been already said, thou dost perceive that the more thou shalt divest thy self from
 Images,

Images, and all Worldly and Created Things, and by Good Will be united in thy Intellect to God, the nearer thou wilt approach to the State of Innocence, and Perfection. Than which, what can be conceived better, more happy, or more delightful? To which purpose, nothing can be of more avail, than that thou keep thy mind naked of all manner of Phantasms, and Images, and from all Intanglements whatsoever, so as not to be concerned, or trouble thy self, neither about the World, nor about Friends, or Relations, nor about Prosperity, or Adversity; neither about any thing past, present, or to come, either in thy self, or in others: No, nor over much about thine own Sins; but with a certain pure simplicity, suppose thy self to be naked, and alone with God, without the World; for if thy Soul were already launched into Eternity, and separated from the Body, surely it would not be busied about Secular Matters, nor would it be concern'd about the course of the World, neither about Peace, nor War; fair, or foul weather, or any other Temporal Thing, but would uniformly

formly, and totally intend, be at leisure for, and cleave to God alone: In like manner, do thou now (according to the present possibility) leave thy Body, and all Creatures present, and to come, and steadily fix the view of thy Mind and Spirit, according to thy utmost power, nakedly and readily upon that increated Light, that thy Spirit may be so stript and divested from all Phantasms, and from all Intanglements, and cloudy overshadowings, as may be suppos'd that of an Angel tyed to a Body, who is not hindred by the activity of the Flesh, neither is intangled with vain and hurrying Thoughts. Let thy Spirit therefore fortifie it self against all Temptations, Vexations, Injuries, and Affronts whatsoever; so that with the greatest unconcernedness, and evenness of Temper, it may immoveably persevere in God, in Adversity, as well as Prosperity. And when any thing of trouble, listlessness to any thing that is good, or confusion of Mind, do chance to seize thee, do not thou therefore think strange, or be discouraged; neither run thou, upon this account, to vocal Prayers, or other ways of

of comfort: but let this only be thy exercise, that thou awaken and stir up thy self through good will in the Intellect, that so thou mayst cleave to God with thy mind, whether thy sensual Part will or not. For, a Devout and truly Religious Soul ought to be so intimately united to God, and to have, and make his Will so conform to the Divine Will, that it may not busie it self with, nor cleave to any Creature whatsoever, any more than she did before she was Created; and as if there were nothing at all besides God and the Soul; and that it may with an even temper take all and every thing that happens to it, securely, and infallibly, from the gracious hand of the Divine Providence in all things, uniformly suffering the Lord, in Patience, Tranquility, and Silence. Wherefore it appears, that to strip the mind of all Phantasms, doth above any other Exercise whatsoever, avail and conduce to a Spiritual Life, in which, by good will, thou mayst be united to, and become like to God, in thy intellect. For by this means, there will be nothing to mediate, or intervene betwixt thee and

God. Consider therefore, how greatly thou dost degenerate from the Nobility of thy Being, and how highly thou Sinnest against the Lord thy God, and against all his Righteousness, if thou with thy Will and Love do cleave unto the Creature, rather than to the Creator; by this means, preferring the Creature, before the Creator.

CHAP. IX.

*That Divine Contemplation is to be
preferr'd before all other Religi-
ous Exercises whatsoever.*

FOrasmuch therefore as all things besides God, are the Effect and Work of the Creator, having their Power and Being, and whatsoever they are or can, stinted and limited; and as at first they were produc'd out of Nothing, so are still surrounded with nullities, and nothingness, and of themselves tend to nothing; it follows, that they must necessarily, every moment receive their existence, conservation, activity, and whatsoever

soever else may be in them, from the Sovereign Workman God, as being in, and of themselves, insufficient for themselves, and others; to whose Divine Working they being compared, have the same proportion, as Nothing to Something, or a Finite thing to that which is Infinite. Wherefore, let all our Contemplation, Life, and Operation, be in him alone, and about him, and for him, and to him; who, with one hint of his Will, is able, and knows to produce things infinitely more perfect than those Creatures we now see. There can be therefore, neither with respect to the Intellect, or to the Will, any Contemplation and Fruition of Love more profitable, perfect, happy, and delightful, than that which hath for its Object the Creator, the true and Sovereign Good; from whom, in whom, through whom, and to whom are all things; who alone is infinitely sufficient for himself, and all things: Who, most simply, fully, and supereminently contains, and has concentrated in himself from Eternity, the Perfections of all things, in whom there is nothing that is not himself; with whom,

and through whom, the Causes of all unstable things have their lasting substance, and establishment: In whom are the Immutable Ideas and Principles of all Mutable Things, and in whom the Eternal Reasons of all Rational, and Irrational, and Temporal Things do live for ever; who fulfills all, and essentially fills all and every thing with himself; and who is more intimately present by his Essence to every thing, than the thing is to it self; in whom all things are united and one, and in whom they live Eternally. Moreover, if by reason of weakness, or the unaccustomedness of the understanding, any Man be oblig'd to Meditate, or Contemplate on the Creatures, then this will be the best, truest, and most profitable way for him; that at least in all his Contemplations, and Meditations, whether about Creatures, or about the Creator, a delight in the Creator himself, the One and Trine God, may arise within him; and that the fire of Divine Love and true Life may thence flame forth in himself, and in others, for the obtaining of Eternal Felicity. And here we may observe the difference there is between

the Contemplation of Christian Believers; and that of the Heathen Philosophers: For the Contemplation of Philosophers is intended only for the perfection of the Contemplator, and therefore stops in the understanding, and so their end herein, is intellectual Knowledge. But the Contemplation of the Saints, is taken up for the Love of him whom they Contemplate, that is, of God; and therefore does not stop in the Intellect by Knowledge, as in its ultimate end; but passeth over into the affection by Love. Wherefore the Saints in their Contemplation, have the Love of God for their principal end; and aim; because it is far more happy and blissful to know and have the Lord Jesus Christ Spiritually by Grace, than without Grace, corporally, or essentially. Now whilst the Soul thus abstracts it self from all things, and reflects into it self, the eye of Contemplation by this means becomes dilated, and raiseth it self like a Ladder, whereby she mounts to the Vision of God. From which beholding, the Soul becomes inflamed with the Love of Cœlestial, and Divine Good Things;

Things; and looks upon all Temporal Things aloof, as if they were just nothing. Thus, when we draw near to God by the way of Negation, or removing from him all that is perceptible, or comprehensible; in the first place, we remove from him all that is Bodily, Sensible, or Imaginable; in the next place, all that is Intelligible, and last of all, Essence, or Being it self, as it is in the Creatures. And by this means, according to St. *Dionysius* the *Areopagite*, we approach nearest to the Divine Essence, and are in the *ready way of being joyn'd to him*. And this is *that thick Darkness, where God is said to dwell; and into which Moses entred, and through it passed to his inaccessible Light*. But *that which is Spiritual is not first, but that which is Animal*; so that according to the natural and accustomed Order, we are to proceed from the Labour of Action, to the Rest of Contemplation; and from the Moral Virtues, to the Theoretical, and Speculative. Wherefore, O my Soul, why is it that thou busiest thy self to no purpose, about the many vain and superfluous Things where thou

thou art always in want? And dost not rather fix thy intention and love upon that one Best and Sovereign Good, which contains all Good, and is only sufficient for thee, and all things? Unhappy therefore, yea thrice unhappy he, who knows, and has all things besides him, but is ignorant of him. For if a Man should be supposed to know all things, and him, yet would not he be the happier for knowing them, but him only; whence St. *John* tells us, and *this is Life Eternal*, Joh. 17. v. 3. *that they know thee the only* Psalm. 17. *true God*, &c. And the Psal- v. 15. *mist, I shall be satisfied at the appearance of thy Glory*, or according to the *Hebrew*, when thy image, or likeness shall awake in me.

C H A P. X.

Actual and sensible Devotion is not so much to be minded, as the adhering, or cleaving to God with our Will.

Moreover, do not thou greatly mind actual Devotion, sensible sweetness, or tears; but let it suffice thee

to.

to be by good will in thy intellect, with thy Mind united to God, within thy self, forasmuch as nothing is more pleasing to God, than a Mind strip'd naked of Phantasms, Images, and Reptesentations of the Creatures. It becomes therefore a truly devout Person, to estrange himself from all Creatures, that he may nakedly, and readily intend, apply himself, and adhere to God alone, within himself. Wherefore deny thy self, that thou mayest nakedly follow Christ thy Lord God, who being truly Poor, Obedient, and Chast, humbled himself, and suffered for us, and at whose Life and Death many were greatly offended, as appears from the History of the Gospel. Now as we see that a Soul separate from its Body, doth not mind, or take notice what becomes of it, whether it be burnt, hang'd, abus'd, or cursed; and is not at all troubled or grieved for any injuries that are done to it; but has all its thoughts fixed upon that ever present *Now* of Eternity, and the *one thing necessary* our Saviour speaks of in the Gospel; In like manner be thou also affected to thy Body, being so unconcern'd with

with it, as if thou wast already out of the Body, and have always thy mind fixed upon the Eternity of thy Soul in God, and earnestly direct and level thy thoughts at that one thing, of which Christ saith, *But one thing*

is needful : and by this *Luke 10.42.* means thou wilt feel great

incomes, and assistance of Grace, for the attainment of true nakedness of Mind, and simplification of Heart. And most

certain it is, that this *one thing*, is most present to thee, and will appear so, as soon as thou shalt have rid thy self from

thy imaginary representations, and all other intanglements ; and thou wilt soon

find, that now thou canst with a naked, free, and ready mind apply thy self, and

cleave to God ; and by this means thou shalt be invincible in all things what-

soever that can happen to thee, as the Holy Martyrs, Fathers, and all the Elect

and Blessed Saints were ; who despising and rejecting all things, only minded

the Eternal Salvation of their Souls in God : And being thus armed within,

and united to God by Good will, they contemned all the Things of the World,

even

even as if their Souls already had been actually separated from their Bodies.

Consider well therefore, how great the power is of a good will united to God; yea, how by this impression of God upon the Soul, as by its virtual and spiritual Division from the Flesh, the Soul comes to look upon the outward Man as if it were none of hers; and is so unconcern'd at any thing that is done to it, or its flesh, as if they were done to another Body; for *he that cleaves to God, becomes one Spirit with him.* Wherefore do thou never dare in the least to think or imagine any thing in the presence of the Lord thy God within thee, which thou wouldest blush that Men should hear, or see; and that because of the highest Reverence which is due to the Divine Majesty, in his Holy Temple. It is also fit and just, that all thy thoughts be erect and lifted up to God alone; and that the view of thy mind be fixed only upon him, as if there were nothing at all besides him, and by close cleaving unto him, enjoy him, which is a perfect Commencement and Anticipation of the Life to come.

C H A P. XI.

*How we are to resist Temptations,
and to bear Tribulations.*

THere is no man that draws near to God with a true and sincere heart, but he must expect to be tried, and proved with manifold Vexations, and Temptations. Now in all Temptations let this Precept be observed; that whenever thou feelest any Temptation, that thou do not assent to it, and that thou bear it patiently, and quietly, with humility, and long sufferance. And if they chance to be Blasphemous and Filthy injections, take it for a certain Rule, that there is no way better to overcome and be rid of them, than by despising them, though they be never so horrible, filthy, and abominable Blasphemies; let this be thy sole Armour of defence against them, to neglect them, account them as nothing, and despise them, without imputing them to thy self, or charging thy Conscience therewith. For thou wilt find this a sure way, to put
the

the Enemy to flight, if thou treat him and his endeavours with the greatest scorn and contempt; for he is exceeding proud, and cannot endure to be despis'd, and set at naught. Wherefore be sure to make use of this, as the best and surest Remedy against all such injections, never to mind them, or be troubled at them, any more than thou art at flies that buzz about thee against thy will. Wherefore let the Servant of Jesus Christ take care not to run so easily from the face of the Lord, by being angry, murmuring and vexing himself about the buzzing of a silly Flie; I mean for some slight temptation, suspicion, sorrow, distraction, weakneis, or any other kind of Adversity; seeing that by the hand only of Good Will lift up to God, all these, and a thousand such like, may be easily chased away, and put to flight. For by Good Will, Man has God to be his Possessor, and Owner, the Holy Angels his Guardians and Protectors; and moreover by the same, all Temptations are as easily overcome, as a Flie is chased away with the least motion of the hand. Peace therefore is the portion of

the

the Men of Good Will ; neither can any more worthy present be offer'd to God than it ; for as much as Good Will in the Soul, is the Original of all good, and the Mother of all Virtues ; which, whosoever begins to be possessed of, he hath without care whatsoever is necessary to a good and happy Life ; wherefore if thou willest that which is good, without being able to perform it, God will make up from himself, what is wanting in thee, and accept the will for the deed ; for an Eternal Law has unchangeably decreed and establish'd that all Merit should consist and be in the Will alone, as reward, or punishment, are in happiness, or misery. For Love is a strong will to serve God, a sweet affection of pleasing God, and a most burning desire of enjoying God. Besides, it is no Sin to be tempted, but rather an occasion of exercising ones Virtues ; for certain it is, that we get much good by Temptation, seeing that our whole Life here upon Earth, is but one long continual Temptation.

CHAP.

C H A P. XII.

*Concerning the Love of God, and how
Powerful it is.*

NOW all these things above said, and whatsoever else are necessary to Salvation, cannot be better, more readily, or more savingly performed than by Love; by which the want of every thing that is needful to Salvation is easily supplied, and in it is the abundance of all Good; neither does it want the presence of the most desirable Object. For it is Love alone whereby we are turn'd to God, transformed into God, cleave to God, and are united to him, to that degree, as to *become one Spirit with him*, and so are made happy here in Grace, and hereafter in Glory, from him, in him, and by him. For Love never rests but in the beloved Object, when it is possess'd of the same with a full and peaceable possession. Love or Charity is the way of God to Men, and of Men to God; and God cannot take up his Habitation any where, but where

where Charity is. If therefore we have Charity, we have God himself, *for God is Love, or Charity*. There is nothing more sharp than Love, nothing more subtle, nothing more penetrating than Love; neither doth it ever rest, until naturally it have penetrated the whole virtue, profundity, and totality of the amiable Object; it will make it self one with its Beloved, and if possible, would be the the very same thing with it; and therefore it will not endure anything to mediate or come between it, and the Object it loves, which is God, but doth with vehemence press into him, and never rests 'till it have past by all things, and be come not only to him, but into him. For Love is an uniting and transforming Power or Virtue, transforming the Lover into the Beloved, and the Beloved into the Lover; so that one Lover is in the other, after the most intimate and presential manner imaginable. Which is very apparent in the first place, with reference to the apprehensive Powers, *viz.* That the Beloved is in the Lover; forasmuch as the Beloved Object is always sweetly
and

and delightfully recall'd and represent
 in the apprehension of the Lover; and
 on the other hand, forasmuch as the L
 ver endeavours, not superficially, b
 intrinsically to discern and penetrate
 the most inward parts of the beloved
 Object. And as to the appetitive and
 desiring Powers, the Beloved is said
 to be in the Lover, forasmuch as it is mo
 intimately rooted by an affectionate con
 placency, and pleasurable delectation i
 him: And on the other hand, the Love
 is in the Beloved, by means of a tota
 desire and conformity, as having but on
 willing, and nilling, one grief, and joy
 as if they were indeed one and the same
 and no longer two distinct
Cant. 8. 6. Beings. For Love, *which is*
strong as Death, draws the
 Lover out of himself, and placeth him
 in the Beloved Object, making him to
 close most intimately therewith. For
 the Soul is more truly where it loves
 than where it moves, because it is in the
 Beloved according to its own proper
 nature, reason, and will; but in that
 which it moves, or animates; it is only
 so far forth as it is a form, which is also
 competible

competible to Beasts. There is therefore nothing else that can draw us from all outward sensibles, and make us retire within our selves, and from thence into the heart, and inmost Divinity of Jesus Christ, but the Love of Christ, and the longing desire after the sweetness of Christ, to feel, perceive, and to taste the intimate presence of Christ's Divinity. It is nothing else but the immense power of Love, which mounts a Man from the dregs of Earth, to the High Glory of Heaven. Neither is it possible for any one ever to attain the supream Bliss and Beatitude, but with the help of Love, and Desire. For Love is the true and genuine life of the Soul, the Wedding-Garment, and its utmost perfection, in which, all the Law, and the Prophets, yea, and *John 13. 34. & Ch. 15. 7.* our Lord's Commandment too, are included, as being the Center and Substance of them all. And therefore St. Paul tells us, in his Epistle to the Romans, *That Love is the fulfilling of the Law.* And in his first Epistle to Timothy, *That Charity is the end of the Commandment.* *Rom. 13. 10. 1 Tim. 1. 5.*

C H A P. XIII.

*The Qualifications of true Prayer,
and the usefulness thereof; and
how the Heart is to be recollected,
and gathered up into it self.*

AND forasmuch as we of our selves are altogether insufficient for these, and all other good things; and that we cannot of our selves render any thing to our Lord God (from whom alone proceeds all good) which was not his own before, save one thing only; according to what he himself, with his Blessed Mouth and Example hath been pleas'd to instruct us, *viz.* That we in all Cases and Events have continual recourse to Prayer (as being Guilty, Miserable, Poor, Beggars, Weak, Destitute, Subjects, Servants, and Sons, and wholly desolate in our selves) and that we, with the most humble prostration of our mind, in Fear and Love, recollectedly, and composedly; with a deliberate true naked affection of shame, with earnest desire and fervency, with inward groans of

of the Heart, and with simplicity and sincerity of Mind should supplicate him, and lay open before him with full Confidence, all our impending dangers; and readily, securely and nakedly commit, resign, and offer up our selves totally and faithfully to him, to our very last breath, as being truly and entirely his, reserving nothing to our selves; that so the saying of the Blessed Father Isaak may be fulfilled in us, who speak
*In Cassian. col-
lat. 10. c. 6.*
 ing of this kind of Prayer,

saith, Then it is that we shall be one in God, and our Lord God alone shall be all in all in us, when that perfect Love, wherewith he hath first loved us, shall become the Love and Affection of our Heart. Which will then be, when all our Love, all our desire, all our study, all our endeavour, and lastly all our Thoughts; yea, and every thing that we see, speak, or hope for, shall be God; and when that Unity which now is between the Father and the Son, and between the Son and the Father, shall be transfus'd into our Sense and Mind; to that degree, That as he Loves us
 D *with*

with a sincere, pure, and unchangeable Love; So we also may be joyned to him, by a perpetual and inseparable dilection; being so intimately united to him, that whatsoever we hope, whatsoever we understand, whatsoever we speak and pray for, may be God. This therefore must be the Purpose, this the endeavour and end of a truly Spiritual Man, to be found worthy to possess the Image of the future Beatitude in this Corruptible Body, and to obtain a foretaste of that Celestial Bliss, Conversation and Glory even in this Transitory Life. This is the end of all Perfection, that the Mind being purified from all the Dregs of Carnality, may be sublimed to that pitch of Spirituality, That its whole Conversation, and all the outgoings of the Heart, be nothing else but one continual never ceasing Prayer.

And when the Mind thus, Collat. 9. c. 5. having shak'd off its Earthly Defilements and Intanglements, doth breath out it self to God, in whom alone the intention of a Spiritual Man ought always to be fixed (from which Sovereign Good, the least Separation ought to be look'd upon as present Death,

Death, and the most pernicious Destruction) and that she (the Mind) being well founded and rooted in foregoing Peace and Tranquility, and set loose from the Bands of all Carnal Passions, and by a most resolute and tenacious purpose cleaves to that one Sovereign Good, then I say she will be able to fulfil that Command of the Apostle, 1st Thes. 5. 17.

Pray without ceasing, and in all places, lifting up Holy Hands without

1st Tim. 2. 8.

Wrath and doubting. For the Sence of the Mind being as it were wholly absorbed by this Purity, and Transformed from its Earthly State into a Spiritual or Angelical likeness, in this condition whatsoever she takes in, whatsoever she handles, whatsoever she does, will be the purest and truest Prayer. Wherefore if thou shalt without interruption continue this Exercise, as has been here set down from the beginning, it will be as easie and obvious to thee, in thy introversion and Recollection, to contemplate and enjoy, as it is for thee to live in Nature.

C H A P T E R X I V

*In all Judgments that are made
of us, we are still to have Re-
course to the Testimony of our
Conscience.*

Moreover to attain to this Spiritual
Perfection, Purity and Tranquil-
lity of Mind in God, it will be of no
small Advantage to us, that, in all things
which may be spoke or judged of us,
or acted towards us, we always silently
betake our selves, to the inmost retreat
of our Minds, and there being abstra-
cted from all other things, and totally
recollected within our selves, place our
selves before the Tribunal of Truth
within us, where we shall plainly find
and see, that it is not only of no Advan-
tage, but a great hinderance to us, to
be Praised and Honoured from without,
when according to the knowledge of
Truth in our selves we are indeed gui-
pable and guilty, And as in this Case
it is of no Advantage at all to a Man

to be Praised outwardly by Men; when his Conscience accuseth him within ; so neither on the contrary is it any the least hurt or hinderance to a Man, if he be despised, reviled, blamed and persecuted from without, when he is inwardly innocent, unproveable and harmless : Yea rather he hath great Reason in Patience, silence, and Peace, to rejoyce in the Lord on this account, forasmuch as no adversity can hurt, where iniquity doth not prevail. And as no Wickedness ever goes unpunished, so no good can be without its reward : Neither let us be willing with Hypocrites to expect or receive our Reward or Recompence from Men, but of our Lord God alone ; not at present, but hereafter ; not in this Transitory time, but in Eternity. It is evident therefore that there is nothing of greater Moment, or better for us, than alway in every Tribulation and Event to retire to the inmost secret of our Minds, and there to call upon the Lord Jesus Christ himself, who is our helper in Temptations and Tribulations, and there to be humbled before him, Confessing our Sins, and to Praise God and our Father,

who as he bruises and chastens, so he also Comforts and Heals us: And over and above all this to take and accept of all and every thing readily and securely happening to our selves or others, whether Prosperous or Adverse, with an even quiet Temper of Mind, from the Hand of his unerring Providence, and orderly disposing of all Things: from the faithful discharge of which Exercise and Duty will follow the Remission of our Sins, the Expulsion of all Bitterness, the Collation of Sweetness, Peace, and Security, the infusion of Grace and Mercy, the attraction and strengthening of Familiarity and Communion, with most abundant Comfort in him, and firm cleaving to, and Union with him. But by no means let us be willing to imitate those, who through Hypocrisie, and Pharisaical Pride, make it their Endeavour to be seen, esteemed, and to appear more Holy outwardly before Men, than the Truth within them bears Witness to, which certainly is a piece of the extremest Folly and Madness, to desire and long for Humane Praise and Glory from ones self, or others, when at the same time

time we are inwardly full of the flickering inticements of this World, and most Grievous Sins. And certainly whoever pursues these most vain things, the fore-said Goods will fly from him, and he will fall into Shame and Disgrace: Wherefore have thou always before thine Eyes thy manifold Sins and Wickedness, and thy unsuitness for any thing that is good, and endeavour to know thy self, that thou mayst be Humbled; and don't refuse, or be afraid to be esteemed and judged by all, as the vilest unworthiest, and most abject Off-scouring and Filth, because of thy most Grievous Sins, and great Iniquities. Do thou therefore repute thy self amongst others, as Dross amongst Gold, as Tares amongst Wheat, as Chaff amongst Corn, as a Wolf amongst Sheep, and as Satan amongst the Sons of God. Neither do thou in the least desire to be Reverenc'd or Honour'd by Men, or to be preferr'd before others; but rather with thy whole Heart and Spirit flee from the Infections of this Pestilence, the Poyson of Praise, and the Pride of Boasting and Ostentation; lest the *Psal. 10. 3.*

Wicked should be Praised in the desire of his Heart, and so be in the condition of those of whom the Prophet Isa. 3. 12. saith ; O my People ! they which call thee Blessed, cause thee to erre, and overturn the way of thy going ; or fall under that Luke 6. 26. Curse of our Lord : Wo unto you when all Men shall speak well of you ; for so did their Fathers to the false Prophets.

C H A P. XV.

How we may arrive to a thorough Contempt of our selves, and how profitable it is.

THE more therefore that any Man knows his own Vileness, the more distinct and clear is his View and Vision of the Divine Majesty ; and the more Base and Vile any one appears in his own Eyes, for God, Truth and Righteousness, the more Precious he is
in

in the Eyes of God. Wherefore let us strive, with the total Effort of our desire, to think our selves the Vilest of all Men, and to believe our selves unworthy of every Benefit; to displease our selves, and to please God alone, and be willing to be judged by others the most inconsiderable and despicable Creatures. Moreover let us endeavour not to be moved by any Tribulations, Afflictions or Injuries; nor to be troubled at those that bring them upon us, nor to entertain any hard Thoughts, or to have indignation against them, but with an even and quiet Mind to believe that we do well deserve all Injuries, slightings, Chastisements and Derelictions. For certainly he who truly Mourns and is Penitent according to God, he abhors to be Honour'd or Belov'd by others; and doth not avoid or refuse to be hated, trod upon, and wholly despis'd; to the end that he may be truly humbled, and with a Pure Heart may sincerely cleave to his Lord God alone. Now that we may arrive to this Loving of the Lord God alone, and the abhorring of our selves above all Things, and to the desire of

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being

being despis'd by others, there is not required any outward Labour, or Health and Strength of Body, but rather solitude of Body, Labour of the Heart and Quiet of the Mind; That by Labour of the Heart, and Affection of the inmost Mind we may raise our selves above, and Bodily withdraw our selves from these inferiour Things, and so rise and mount up to those that are Heavenly and Divine. For doing this, we change our selves into God: And this is then chiefly done, when we choose from our Hearts, without any judging, Condemning or Contemning of our Neighbour, to be esteem'd by all Men as meer Off-scouring, Filth, and Reproach, yea to be abhorred and trampled upon by all, as the Dirt in the Streets, rather than to abound in Pleasures and Delicousness, or to be Honoured and lifted up by Men; or to enjoy any Corporal and Transitory Health or Advantages; Or to desire any other Comfort in this present Mortality and Bodily Life, but to Mourn, Lament, and bewail, our Offences, Faults and Sins, without ceasing, perfectly to set us naught and Annihilate our selves, and to be esteemed

steemed daily still Viler and Viler by others, and appear daily more unworthy in our own Eyes, That we may please God alone, Love him only, and cleave unto him: Being unwilling to be Affected with any thing, save only with our Lord Jesus Christ himself; not being solicitous or careful about any thing but him, under whose Rule and Providence all things subsist and have their Course. Know then, that henceforward it is not for thee to delight thy self, but to Mourn with thy whole Heart; wherefore if so be thou dost not yet Mourn, Mourn for that; and if thou dost Mourn, Mourn and Lament the more, for that thou hast brought upon thy self this Cause of Grief and Sorrow, because of thy most Griveous Offences and Infinite Sins. For as a Malefactor who receives his Sentence of Death is not concern'd about the ranging of the Sheriffs Men, or the Multitude of the Spectators; So he who in good earnest Mourns and Bewails his Sins, cannot give his Mind to Pleasures, or Anger, or vain Glory, or Indignation, or any other such like. And as the Habitations of Citizens and

Condemned.

Condemned Malefactors are very different ; So the State, Manner, and Behaviour of those that Mourn, for being Guilty of Sins, that bind them over and make them obnoxious to Punishment, ought to be very different from those who are Innocent and not Guilty : For otherwise there would be no difference made between a Guilty and Innocent Person by reward and Punishment ; and Unrighteousness would be more free, than Innocence. So that all things are to be denied, all things are to be Contemned, all things are to be cast away and avoided, That with full Faith, a good and sure Foundation may be laid for the Sorrow of Repentance. Wherefore he that Loves Jesus Christ in Truth, and that Mourns after him, and that bears him in his Heart, and in his Body, that truly Mourns for his Sins and Offences, and earnestly seeks for the Kingdom to come, and in true Faith possesseth the Memory of the Torments of Hell and of Eternal Judgement, and imprinteth firmly and perfectly in his Heart the Sense and Fear of his own Death, such a one will no farther strive,

care

care, or be sollicitous about any other thing whatsoever. Let him therefore who hastens to attain that Blessed impassibility, and to approach to God himself, account that every day wherein he is not reproach'd, revil'd, or contemn'd, he suffers great loss and damage. Now this impassibility here mention'd, is nothing else, but a freedom from Vices and Passions, Purity of Heart, and the entire Ornament of Vertues and Graces. Suppose thy self therefore already Dead, whom thou doubtest not but must Dye certainly. And let this be the last and highest proof, and surest Tryal of all thy Thoughts, Words and Actions, to prove whether they be according to God or no, if by them thou becomeest more humble, and more recollected and fixed within thy self and in God; but if thou findest the effect otherwise, thou wilt have good reason to suspect, that they were not according to God, and neither well pleasing to him, nor profitable for thee.

CHAP.

CHAP. XVI.

How the Providence of God extends it self to all and every thing.

NOW to the end that according to the foregoing instructions, we may without let or hinderance, readily, securely, and nakedly be carried towards the Lord our God, with the greatest freedom and Tranquility become joyned with him and united to him, and may firmly cleave unto him, with an evenness of Temper whether in Prosperity, or Adversity, Life or Death; it is of absolute Necessity that we resign and commit all and every thing, without the least doubt, or hesitation, and with the greatest assurance to his unsearchable and infallible Providence. Neither ought we to think strange of this Counsel, forasmuch as it is he alone, that gives to all things their being, Power, and Activity, that is, their Substance, Vertue, Operation, Kind, Manner and Order, and that

that in Number; Weight and Measure. And this, the rather because as all Artificial Works, presuppose the Works of Nature, so every Work of Nature, presupposeth the Work of God, Creating, Preserving, Ordering and Administring; Since to him alone belongs Infinite Power, Wisdom, Goodness, and Essential Mercy, Justice, Truth and Charity, immutable Eternity and Immenfity. Wherefore it is evident, that nothing doth or can fubfift by its own Virtue, nor Act, fave only in the Virtue of God himfelf, that is of the firft Mover and firft Principle, who is the Cause of all Actions, and Operates in every Agent. For with refpect to the true Order of the Adminiftration of the World, God immediately provides and takes care for all Things, event to the utmoft Individuals: So that nothing from the higheft to the loweft can efcape or avoid the Eternal Providence of God, whether in things Natural or Voluntary, or Cafual and Fortuitous, which were never intended by the particular Agent. Neither can God make any thing, but what muft of neceffary refort or fall under the order of his

his Providence, no more than he can make any thing, which is not subject to his operating Power. It follows therefore that the Divine Providence doth extend it self to all and every thing, even to the very Thoughts of Mens Hearts. Upon which Foundation the Scripture builds the following Instructions. Casting

all your care upon him,
1 Pet. 5. 7. *for he careth for you. Cast*

thy Burden upon the Lord
Psal. 55. 22. *and he shall sustain thee*

Look at the Generations of
Eccl. Syr. 2. 10. *Old and see, did ever any*
trust in the Lord, and was
forsaken? Or did ever any abide in his

Fear, and was confounded? And that of
our Saviour? Take no

thought for your Life, what
Mat. 6. 25. *you shall eat, &c. Wherefore*

let us assure our selves, that whatsoever, or how great soever the things are that we hope or expect from God, we shall without doubt receive the same, accord-

ing to that Promise in
Deut. 11. 24. *Deuteronomy. Every place*

whereon the Soles of your
Josh. 1. 3. *feet shall tread, shall be*

your

yours. Because as much as every one can de-
 sire, so much shall he receive; and as far as
 he can reach with the foot of his trust and
 confidence, so far shall he possess. Ac-
 cordingly Bernard tells us: God the Au-
 thor of all things doth abound with such
 Bowels of Love and Mercy, that to how
 great a degree soever of Grace, we can
 extend the reach of our trust and confi-
 dence, the same we shall undoubtedly re-
 ceive and be possess of: To
 which purpose our Saviour Mar. 11. 24.
 also assures us: What things
 soever ye desire when ye pray, believe
 that you receive them, and ye shall have
 them. Now the stronger and more in-
 stant this trust and reliance in God is;
 And by how much the more forceably
 it lifts it self up to, and presseth into
 God, with Humility and Reverence, the
 more assuredly, abundantly, and swift-
 ly it will obtain the desired good. But
 and if it should happen, that by reason
 of the Multitude or Greatness of Sin,
 the Affiance should be luke-warm and
 slow in lifting up it self to God, let such
 a one consider, that all things are possible
 with God; and that whatsoever he wills must
 necessarily

necessarily come to pass: And that what he wills not, is for that very reason impossible; and that it is as easie for him to forgive and blot out innumerable Sins, how enormous soever they may be, as one only Sin. And that as a Sinner cannot by all the Power that is in him, raise himself up again from his innumerable Sins, shake them off, and free himself from them, so neither from
 1 Cor. 3. 5. one only. *For we are not sufficient of our selves to think any thing that is good, (much less to do it) but our Sufficiency is from God.* Tho' indeed it be much more dangerous to be intangled with many Sins (all other Circumstances being alike) than with one alone, because there is no Evil without its Punishment, and an Infinite Punishment is due to every mortal Sin; and this according to the Rigor of Justice, because every such Sin is committed against God who is of Infinite Reverence, Dignity and Honour. Moreover we are to consider that, according to the Apostle, the Lord knows those that are his; and that it is impossible for any of those to Perish, in whatsoever windings and Floods of
 Errours,

Errors, Scandals, Schisms, Persecutions,
 Dissentions, Heresies, Tribulations, Ad-
 versities and Temptations they may be
 involved, seeing that the number of his
 Elect, and the bound of their Merits
 hath been eternally and unchangeably
 foreseen by him; so that all things whe-
 ther Good or Evil; proper, or strange
 and Forreign; prosperous or adverse, do
 all work together for their good, save
 only that they appear yet more Glorious
 and acceptable to God in Adversity than
 Prosperity. Let us therefore securely and
 readily commit all and every of our and
 others concerns with a plenary Trust and
 Confidence to the Divine Providence,
 who therefore permits all manner of E-
 vils, in what way soever, to be done; and
 it is good and well done of him, that he
 suffers them to be done; neither can they
 be more or otherwise done, than as he
 permits them to be, because he knows,
 can, and will change and dispose them to
 something that is better. For as all good
 things are done by his Operation, so by
 his Permission all Evil things are made
 good: And by this means are manifested
 his Power, Wisdom, and Clemency,
 through

through our Saviour Christ, his Mercy and Justice, the Virtue and Strength of his Grace, and the weakness and failure of Nature, the Beauty of the Universe, which springs from the contraposition of opposites, the Praise of the Good, and the Wickedness, and Punishment of Reprobates. So likewise in a Sinner converted are manifested Contrition, Confession, and Repentance, as well as the Meekness and long Suffering of God, his Kindness and Charity, his Praise and Goodness. Not that it always tends to their Good, that do Wickedly, for most commonly indeed it doth precipitate them into great Danger, and the worst of Evils, *viz.* the loss of Grace and Glory, and obnoxiousness to Guilt and Punishment, and sometimes of that which is Eternal, from which the Lord Jesus Christ of his Mercy preserve us. Amen.

Two ancient
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OF

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Abbot of St. Peters at
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CONCERNING

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And our

Holy Christian Faith.

Faichfully Translated out of High-Dutch
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L O N D O N,

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CHAPTER I.

God is Lovely above all Things.

IF any one enquire, how it can be made out that God is Lovely above all Things? He may answer himself, by considering that God is God, and consequently not only full of all Perfections, but Perfection it self, in whom, by whom, and from whom all Perfection consists, flows, and proceeds. As likewise that he is Love it self, than which nothing can be found, or imagin'd, more Lovely, as being that very Love, which makes all things Lovely it lights upon; if it lights on an hateful Enemy, it changeth him into a Lovely Friend; if it lights on horrid Darkness, it becomes immediately changed into pleasant Light; if it falls upon nothing, the nothing immediately is made something, and something that is good too. For it is impossible but that all whatsoever God Loves, must needs be Lovely. And every one easily conceives

conceives that without or besides this Love nothing is or can be Lovely, and that nothing that is unlovely can flow from it, because it is the self subsisting essential Love, whose goodness is in and of it self. Our Love receives the measure or proportion of its goodness from the goodness of the beloved Object, and is then only good when it Loves something that is good, and better when it Loves something that is better, and best of all, when it Loves the highest good, and on the other hand becomes evil, when it Loves that which is not good. Nay whatsoever Object it lights upon, whether Good or Evil, yet to Love is always sweet and lovely in it self. Wherefore also, it makes all things not only tolerable, but easie and delightful, which without it would be difficult to endure, if not altogether intollerable. How then is it possible that the highest, best, unalterable, constant Faithfulness, and eternal Love, which is God himself, should be loveless, harsh, or unpleasant?

For it is impossible but
 whatsoeuer God Loves, must
 And every one easily
 conceives

CHAP

CHAP. II.

God must be Loved above all things.

T*Hou shalt Love the Lord thy God (saith Moses and our Lord*

Jesus Christ) with all thy heart, with all thy Soul, with *Matth. 22.37.*
Deut. 6. 5.

all thy Mind, and with all thy Strength above all things. This is what all of us are bound to do, by Vertue of his Command, and the Obedience we owe him, and this because he is our God, to whom out of Love we are to return, and give up again all that we are, and all that we have, our Heart, Soul, Mind, Strength and Power, House and Goods, Lands and Possessions, Wife and Children, Brothers and Sisters, Father and Mother, and in a word nothing excepted, even our selves also, to be disposed of, as he pleases, for Death or for Life, for Heaven or for Hell; These are indeed very hard works, which notwithstanding a superlative lovely Love is able to make Light, sweet and easy: Forasmuch then, as God will have all

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this

this Performed by us, and will not accept of it, as it proceeds from a sorrowful, but chearful Mind, therefore it is that he worketh in us his Love above all things, that we may be able to perform his will herein .

CHAP. III.

Where God is not loved above all Things, there he is not Glorified as God.

ALL Men are Created to this end, That they might praise and honor God, and magnifie and glorifie him in themselves with Hearts, Words and Works. Now there is no other way, whereby the Heart and Will may give to God his peculiar and highest Honour, than by resting in his Love, and by loving him only for himself, with all the Heart, Soul and Mind, being altogether satiated and satisfied with his Divine Perfections, and wholly emptied of all other Love beside. For whosoever loves God for his own advantage, or any thing that is Outward or Temporal, he prefers the Creature before the Creator, and

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Robs God of his Glory, and highest Honour, and makes that to be his God, which is not God. For that which the Heart loves most, the same it Honours as God, whatsoever the Mouth may say to the contrary. Who knows not, that if a Christian should now a days say, that his Wife was his God, or his Children, or his Goods, he would be condemn'd for a Blasphemer, if he persisted therein; and yet who is there of us, who doth not see in the daily practice and Actions of Men, that Temporal Goods, Pleasure and Honour are preferred before God and his Love, to that degree, that it is matter of just Lamentation? We will by no means endure the reproach of being Idolaters, tho' indeed we are so really, and in Truth, no less than others were of Old. At this very day, O gracious God! Many in Christendome, Worship Cows, Horses, Gold, Silver, Wood, and the Goods of this World, as the Heathens did thousand years ago, notwithstanding they say with their Mouths, *Our Father which art in Heaven*, for true Adoration consists in Loving, and not in Speaking. He prays well,

who loves much, and he who loves not, neither does, nor can pray, tho he should repeat a thousand Psalms or Prayers. He who loves God, serves him; but he who doth not love him, neither doth, nor can serve him, how great Works soever he may outwardly perform. Wherefore nothing can be more useful and advantageous to Men, than to excite, draw and perswade them to the love of God, especially in this miserable state we are in, where we are oft hindred from loving by want of necessaries, which we cannot be without, by outward profit, which we can hardly deny our selves in, and by our inborn infirmity, which no body of himself can rid himself of, to which we may likewise add, the Pomp, Luxury, and Vanity of this World, and the Cunning, Malice and Tyranny of our grand Enemy the Devil.

C H A P. I V.

To love God above all things cannot be learned of Men.

NO Man can teach another the things, that can no other ways be known, but by Sense and Experience, no Man can teach

teach another to see, hear, smell, taste, feel or experience, and much less to love, rejoyce, to be sorrowful, and such like, which must be felt and experienced before they can be known. We must taste it in our selves, and God must work it in us. And therefore *David* saith, *Taste and see*

that the Lord is Good, sweet or Ps. 34. 8.
gracious. We may indeed in-

form others of the visibility of colors, and of the qualifications that are required in the eye to perceive its proper Objects, but by all our diligence we can never teach others to see: so we may discourse much and at large concerning the perfect and supreme Goodness of God, and the manifestation of his Love, which also is very good and commendable; In like manner we may discourse of the property of the will, of purity of heart, of a good Conscience and Faith unfeigned, as

St. *Paul* saith, *The end of the* 1 Tim. 1. 5.
command is Love, out of a pure
heart, a good Conscience and Faith unfeigned.

But we can never teach another how to love, and much less to love above all things; for this is a work of God, and reserved to him, as his peculiar Royalty,

who has the heart in his hands
Pro. 21. 1. and the will in his power, to
 turn, and incline them, how and
 which way it pleaseth him.

C H A P. V.

*To Love God above all things, a
 Man cannot learn of himself.*

IT is true, that the natural Understanding
 of Man, may from the knowledg of
 the Creatures, raise it self to the know-
 ledg of God, and of his eternal Power
 and Godhead; *Rom. 1. 20.* and accordingly
 the Philosopher tells us, that there is no-
 thing better than God; but forasmuch as
 they only continue in the speculation
 hereof, without feeling and experiencing
 the Love and Goodness of God opera-
 tively in themselves, which must be, be-
 fore that knowledg can beget or kindle
 Divine Love; wherefore neither do they
 know God aright. Accordingly St. Paul
 tells us, (*Rom. 1. 21.*) That *tho they knew
 God, they glorified him not as God, neither
 were thankful*: wherefore also this their
 knowledg turns to their greater hurt and
 prejudice, particularly in that it renders
 them

them *inexcusable*, making them to become vain in their imagination, and darkning their foolish hearts to that degree, that they bestow the honour, which is due to him alone, *viz. Love above all things* upon the Creature; wherefore also God suffers them to fall into Sin and Shame, and to defile themselves with unnatural Lusts, that they may receive in themselves the recompence due to their Error; and because they do not like or value the true knowledg of God, God gives them over to a reprobate mind, so as to fall from one Sin into another, and do those things which are not convenient. Wherefore certainly it is much better for a Man never to know God, than not to glorifie the known God, as God, or not to love him above all things.

C H A P. VI.

To Love God above all things cannot be learnt from the Letter of the Scripture.

IN the Old Testament we are taught the written Law of God, and therein also we find wise Instructions, how the

said Law must be kept or observed. As likewise the good and advantage which accrues to Men by keeping of the same, as well as the loss and evil that happens to Men for transgressing of it. But when we come to compare our duty with our performance, then it appears that we never kept any one of the Divine Commands, and that we are throughout defiled with Sin. We know also that no Man can keep the Law, except he love God above all things, and that the Letter of the Scripture can never teach us this; for if the Love of God above all things did grow out of the Letter of the Old Law, then it would follow, that none did love God more than the Jews, who abound in the knowledg of the Letter of the Law. But the Apostle tells us, that the Law never brought any one to *Perfection*, that is to the *Love of God above all things*, which is the *highest perfection of Man*; for the Letter of the Old Law brings forth nothing but the Knowledg of our Duty, that we ought to keep the Commandments of God; the knowledg of our Sin, that we have transgressed them; the knowledg of our weakness

and

and inability, that we are not able to keep them; and knowledg of the eternal punishment, we must suffer for it, whence fear and bondage is engendred, and more than this the Letter cannot do; wherefore also the Letter kills, as *St. Paul* tells us, but cannot quicken, it discovers our sickness, but cannot recover us to health; it manifests Sin, and declares the greatness of our Fall, but cannot raise us up again, yet there is this comfort in it, for that under this Letter the Spirit lyes hid, and because the Old Law is big with child of Christ, through whom the Grace of Loving God above all things is conferred. They who have found this Spirit, and who know and acknowledg Christ to be hid in the Law, to those, I say, the Scripture is a profitable Doctrine, and, as *St. Paul* saith, *full of comfort*, and particularly in this, that such as these, as they find their Sickness in the Scriptures, so likewise their Strength and Health; as they find the Death of Nature, so likewise the quickening of Grace through Jesus Christ our Lord, in whom also they love God above all things, and are able perfectly to fulfil and perform the Law. From all which we see that the

Law is only an Affrightment or Terror driving us from Nature to Grace, from our selves into God, from Flesh into the Spirit, in and by whom we cry to God, *Abba Father*, and come to desire or long for God above all things. In like manner also is the Letter of the New Testament a Murtherer of Souls, more than the Letter of the Old Law, because it represents God more lovely than that doth, even as our Redeemer, and who for our sakes was made Man, suffered, was crucified, dead and buried, upon all which accounts we cannot but acknowledg our selves in the highest degree bound to love him above all things. Now it is evident that we make our selves lyable to greater Sins and Damnation, when after so unexpressible great mercy and benefits received, we continue unthankful and go on in our Sins. These and such like are the effects of the Letter of the New Testament, and therefore it kills as well as that of the Law. For tho it represents Christ to the Eye, and his Doctrine to the Ear, yet forasmuch as it is unable to bring the Spirit of Christ into the heart, it serves only to work a more grievous Death. The
Jews

Jews had Christ before their Eyes, in their Ears, and in their Hands, but they had not the Spirit of Christ in their Hearts, and therefore were in a more damnable condition than the Heathens. They had received many - more benefits from him than from any one besides, but yet did not love him in the highest degree, who had loved them to the utmost, so as to give his Life for them. And thus at this day we frequently find, that those who have Christ most in their Tongues, have him least in their Hearts, whence follows, that they also communicate or impart him to others, so as they have him themselves, viz. on the Tongue and not in the Heart, they teach them to talk much of him, but to love little, by which means the poor simple People are much hindered in the way to true Perfection and happiness.

CHAP.

C H A P. VII.

*The Love of God above all things,
cannot enter into a Man, except
the Holy Ghost be there before.*

SAint Paul saith, *The Love of God is shed abroad in our hearts through the Holy Ghost, which is given unto us*, even the Spirit of our heavenly Father, the Spirit of Christ, whom he that hath not, is none of Christs, neither is it possible for such an one to love God above all things. Wherefore we are to take notice, that the first, the greatest, and the highest Favor God bestows upon a chosen Soul, is, that he vouchsafes to take up his Dwelling in him. By this means it is, that the essential Self-subsisting Love, which is God himself, is always in Man before his own Love, or any thing that can be called Good, and much the same thing happens to every pious Soul, as befel the blessed Virgin Mary, the Mother of God, when it was told her by the Angel, That she should conceive, and be with child of God; whereupon when the Virgin demanded, how this should come to pass, and
by

by whom, seeing it was not to be according to the Order of Nature? To which question she (and all holy Souls with her) received this Answer *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee, Luk. 1. 35.* As if he had said, a Child of God is not born of Blood, nor of the Lust of the Flesh, nor of the Will of Man, but is born of God alone, *Joh. 1. 13.* In which Birth the Soul is endued with Divine Power, to fulfil all things, and all Commands through the Love of God. Wherefore if at any time any thing that is holy or good be done by us, we must not attribute and appropriate it to our selves, but to God only, who is the only Father of all good Fruits and Gifts in us. Upon which Account also, the Angel gives us this further Information, saying, *therefore that holy thing which shall be born of thee shall be called the Son of God.* O happy, yea more than happy is that Man, into whom the Holy Ghost is come down from above, in whom the self-subsisting essential Love, which is God himself, hath taken up his abode, for in him continually and for ever Divine Fruits grow and spring forth, whether he knows it or not; for
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X the Holy Ghost is never idle. Sometimes he stirs in us motions of Anger, to reprehend and reprove that which he will have reprov'd; sometimes he moves us to mirth, and jocose words to revive and rejoyce those whom he will have comforted, &c. and frequently makes us in those very things his Fruits and Children, whereby we are apt to fear, that we were become his Enemies. Many, very many Fruits of our Salvation doth he work in us, whereof we know nothing neither more nor less. Could we now in this manner always see him in our selves, and clearly discern and know him, this would be to be happy indeed here on Earth; but it hath rather pleas'd him, and seem'd good in his Eyes, to be hidden and concealed in us, according to the Saying of the Prophet *David*, *Pf. 18. 11. He bowed the Heavens and came down, and Darknesse was under his Feet, he made Darknesse his hiding Place, his covering round about him, were dark Waters, &c.*

C H A P.

C H A P. VIII.

From the Indwelling of the Holy Ghost, first proceeds the Light of true Christian Faith.

THat no Man can reach the Sense and Power of the Holy Scriptures, or the Love of God above all things, from any outward Learning or Information whatsoever, our Lord *Jesus Christ* himself plainly declares, when he saith to his Disciples, *Joh. 16. 12. I have yet many things to say to you; but ye cannot bear them now. It is expedient for you that I go away; for if I go not away, the Holy Ghost will not come unto you; but if I depart I will send him to you: And when He, the Spirit of Truth is come, he will guide you into all Truth, and teach you all things, and will open to you the hidden, mystical Understanding of the things I have spoke to you. Christ must depart and pass away from the Eyes into the Heart, from the Flesh into the Spirit, before ever he can be known to Salvation, Upon which Account he himself disowns the Fruit of his outward Doctrine, when the same is separated and divided from
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the inward Teaching. It is in this sense, St. Paul declares, that as well his Teaching, as that of all the other Apostles, was nothing, except God himself teacheth in the Heart. Neither can any man with any words how high and choice soever they may be, declare, make out, or represent the above measure lovely Love of God, if God do not first reveal himself in the Heart. Wherefore it is without all doubt, that God himself brings into the Soul of those by whom he will be loved above all things, that Light, whereby his great Loveliness and Kindness are clearly seen and discerned, through a firm Faith, without doubting, before ever we know, or understand what is right and good. Wherefore we must conclude that the knowledge of the True Christian Faith, is a pure meer Grace of God.

C H A P.

C H A P. I X.

That Man is never comforted in hope, whom the Spirit of God himself doth not comfort.

ALL the comfort of this World is Vain, Useless and Empty ; all confidence in the Creature is deceitful ; for which reason the Holy Scriptures denounce Curses *Jer. 17. 5, 6.* against all those who confide in their own, or others created power or ability , and by this means seek their comfort in, and from the Creature. The only true comfort upon Earth is founded and grounded in this, as St. Paul assures us, that we *boast our selves and Triumph Rom. 5. 2, 11.* in the Glory of the Children of God, that is in our indubitable assurance, that we are the Children of God, foreknown and Elected to Eternal glory. This is the comfort which no Creature can give, neither can any deserve it, it must and can only be given by the Holy Ghost, the Comforter, to whom only it belongs to comfort his People, and

and whose property it is to convey a lively hope, into the heart of his chosen, and this even before there is any Merit in them. Neither hath our saving hope any other Source or Spring, save only the Benigne, Kind and Merciful Will of God, even that very self subsisting Essential Love which is God himself. Accordingly our hope is not in any degree founded on the Love we have to God, nor on the Duties or Services we perform to God, or for his sake, but is only grounded on the Love which God bears to us, and the Works, that he himself operates in us. This the Apostle St. Paul plainly and openly declares, from the High Spirit he had received of God, for after that he had spoke to the *Romans*, concerning the comfort of Hope, he immediately declares to them from whence the same proceeds, saying.

Rom. 5. v. 5. And hope maketh not ashamed because the Love of God is shed abroad in our Hearts, through the Holy Ghost, which is given unto us. This is the saving Comfort and highest Consolation of Man, that out of the inexpressible Love of God, the Holy Ghost is given
unto

unto him, though the Merit of Christ, not of his desert, as it is written, *But God Commendeth his Love towards us, in that he died for us whilst we were yet Sinners.* Rom. 5. 8, 9, 10. Forasmuch then as he hath so highly loved us, whilst we were yet Sinners, as to reconcile us to his Heavenly Father, when we did not desire in the least any such thing of him, how can it be then, that being now reconciled through him to the Father, we should not be saved, yet not in our own, but in his Life? For most sure it is, that all Life must proceed from one Life, as all Deaths proceeded at first from one Death. From all which it follows, that they are not our own works, that can give us comfort, so as that from them we should be able to conceive a true and lively hope towards God, but they afford us only a comfortable conjecture, that this true hope is in us; in the very same manner as each fruit points us to the tree upon which it grew. It is in this Sense Sr. Peter tells us, that we must 2 Pet. I. 10. *be diligent to make our Calling and Election to Eternal Salvation sure by the good*

good Works we do. When the Holy Ghost is in any Soul, her condition may be compared to water springing out of a Rock. Now in this case first; there must be water in the Rock, for otherwise none could ever spring thence; in the next place, those hidden springing waters must make a Well, before that ever any streams can proceed from them. Wherefore as the streams or rivulets lead us to the Well or Spring, and the Spring to the hidden Water; in like manner do good Works lead us to the Fountain, wherein Faith, Hope and Love do first spring, and these three again, lead us to the inward hidden Water, even to the Holy Ghost, who is the self-subsisting Essential Love of God. By this very comparison or Similitude God leads the *Samaritan Woman* from the Water she drew out of *Jacob's Well*, to that Water, which is God himself, which through Faith, Hope and Love becomes a Well springing up into Eternal Life, and flowing forth in the streams of all good Vertues and Graces. For the Holy Ghost is the hidden Water, Faith, Hope and Love are the Spring that make the Well or Fountain, and good Works are the

the Streams or Rivulets. Thus you see for a conclusion, that no good Work can be in us, except the *Holy Ghost* be there before, as hath been already mentioned. Now when he dwells in us, then is he himself in us that Living Water, which becomes in us a Well springing up into Eternal Life, through Faith, Hope and Love. Here thou mayst understand how, and in what manner, Faith, Hope and Love are poured forth or conveyed into our Souls, why because the *Holy Ghost*, who is the true Living Water sheds himself abroad in our hearts, and so causeth them to flow forth, which afterwards farther diffuse themselves into manifold other Vertues and Graces; first to those that have them, and afterwards also to others that see their Works. And lastly, as the stream is not the Original of the Spring, nor the Spring or Fountain the Original of the hidden Water, so neither can our Works be the Original of Faith, Hope and Charity, nor Faith, Hope and Charity be the Original or Cause of the Indwelling of the *Holy Ghost*.

C H A P. X.

The Love to God that is in us, is begotten and born of the Revelation of God's Love towards us.

NOthing can be conceived more proper and efficacious to beget Love, than Love; therefore 'tis that God then and there only appears most amiable and lovely unto us, when his unutterable Love towards us, his surpassing Benefits and the Merits of Christ are pourtrayed and imprinted on the heart, when in his Light we discover, how our Heavenly Father, when we were as yet his Enemies, gave his only begotten Son to come down into Flesh, into this mortal Life, yea into the bitterest Suffering and Death for us. But now this Revelation, Manifestation and Impression on the heart, cannot be performed by any one, but by God alone, who has the hearts of all in his own hand, and inclines the Will according to his own pleasure. Our dear Lord Christ is that flinty Rock that strikes Fire, but yet doth not give it forth, except it be forc'd from him with the strong Iron. Christ

also

also is the Rock that gives forth Water, yet not till it be smitten with *Moses's* Rod. His Holy Life, his Suffering and Death give forth no kindling, no inflaming fire, except they be stir'd and struck with the eternal, unchangeable, constant, strong Love of *God*, in which he immutably and without repentance has elected those, who shall be the Inheritors of his Eternal Joy; for no striking helps, nor kindles any fire, except it fall into the true, catching Tinder of those Souls, whom *God* from Eternity hath determined to favour with his Grace, to sanctifie and save them. For else, strike who will, the Rock never gives fire, and consequently neither doth the Tinder catch it. But when *God* strikes the Rock in the heart of his chosen, then it presently gives forth fire, then the dead Coals become live Coals, the black Tinder looks glorious like the burnish'd Gold, and the cold fire becomes shining and flaming in that Love; which is kindled by *God's* Love. Thus Love proceeds and springs from Love, that is from the Love of *God* to us proceeds our reciprocal Love to him. So likewise neither doth this Rock give forth Water,

Water, except it be struck with the Rod of *Moses*; ever flowing streams of Grace do not flow from Christ, neither doth he appear in the highest degree lovely and amiable, friendly and kind, in that he was scourged, crown'd with Thorns, mocked and crucified, but because the merciful Lord God, the true *Moses*, the Great Law-giver of the Law of Love, out of pure Love to us, or as the Prophet *Isaiab*, (*chap. 53. 5, 8.*) saith, for our sakes, hath struck and smitten him, to the end that nothing but Love might flow from him, and that the substantial and essential Love, which is God himself, (which is given unto us before all gifts and graces without any merit of ours for Righteousness) might through the Holy Ghost flow through and wholly penetrate our hearts. From all which we may gather this Conclusion, that to love God above all, is a meer pure Grace and Favour above all our Arts or Abilities, and above all our Works and Merits.

C H A P. XI.

*To love God above all things is not
vouchsafed to all Beloved ones
in the same Measure or Degree.*

TO love God above all things is to love him Savingly, now so far as much as even in Saving Love, there be higher and lower, greater and less degrees, it will not be in vain or unprofitable, to make mention of the said difference or diversity. There are some in this Love of God above all things, that are called *Incipientes* i.e. Beginners; others *Proficientes*, Proficients, Or goers forward; and some again, *Perfecti*, that are arrived to the Perfection of it. Of which three sorts, the first love God least, the second more, the third or last, most of all; yet all of them Love, him above all things; for did they love any thing more than God, or equal with him, their Love would rather be Hatred of God, because therein they do not render him his true and due Honour, as, Gods Love saith. Men indeed may build Straw, Hay and Wood, Gold, Silver and Pretious Stones upon the Rock; but for

all that the Foundation doth not suffer it self to be shaken or removed. Christ must still be Christ, and God must be beloved as God, that is above all things, this is the true Foundation of all Love, and good Desires, and this is common to all true Lovers of what rank soever. But the Reason of the diversity of some loving more, some less, some in a higher, and others in a lower degree, is this, because Gods kind and amiable Manifestation of himself, doth not act necessarily like Nature, according to its utmost Power and Ability, but more or less, as the Holy Ghost pleaseth, and how, and when, he pleaseth. Therefore to Love God above all things, is not only *Free Grace*, but every degree of Love is so likewise.

CHAP. XII.

How, or in what manner, the Beginner loves God above all things.

THE first degree of Love manifests it self in this manner, when the Loveliness of God is so deeply imprinted on the heart

heart, that a Man begins to love God above all things, then such a Love infallibly brings along with it a loathing or dislike of whatsoever is contrary to God, as of all deadly Sin, and more especially of *Pride*, whereby Man takes upon him to place himself on even ground with, or above God; which every Man does, when he loves himself as much as, or more than God. This Love brings along with it *Humility in Honour, Temperance in Lusts, and holy Fear*, not such as Servants stand in of their Master, but such as young Children have for their Father. In these *Beginners* there is a mixture of Fear and Love, and a Conjunction of Heavenly and Earthly Desires; they love many things together with God. Therefore the vertue or goodness of these, consists only in this, that the Love of God that is in them, continually brings forth Heavenly Desires, and that tho' they love God, together with other things, yet they love him above and more than them. Wherefore also the *Beginner* falls often into many lesser Sins, by the delight he takes in Temporal Profit, Honour and Pleasure, and into strong Fears

and Apprehensions of Temporal Losses and Trouble, finds also in himself strong Inclinations to Deadly Sins, so that often he is ready to sin, but that the Friendly and Lovely Perception of God in his heart doth hinder him. Wherefore it still appears, that whatsoever the Love of God above all things, begets or brings forth in the Heart, is nothing else but meer Grace.

C H A P. XIII.

How the Proficient Loves God above all things.

Moreover it oft happens, that God from Heaven doth manifest himself yet more friendly and amiably to the Heart, and thereby inflames the Will to that degree, that now the Soul doth not only love God above all things, but also make use of all other things in subordination, and with reference to the Love of God, in all things aiming at his Praise and Glory. Such an one is more concern'd how he may please God, than about Sins displeasing of him. Now he to whom it

is given to love God in this Degree, or to speak more exact, he in whom the Holy Ghost thus loves, in him this Love is immediately followed by the Love of Righteousness, great Strength and Courage of Mind, a Liberal Heart, Prudent Converse, wise Purposes and Undertakings, and other such like Vertues that help to raise a Man above himself. I have said that Man being so highly excited and moved with the Divine Kindness and Loveliness, doth love God in this manner, or rather that the Holy Ghost thus loves in him, to the end that no body might attribute his Proficiency or rising higher to himself, but appropriate and impute it to God alone. Even as Christ instructed his Disciples, and in them all of us: *When ye shall be brought before Kings and Governors for my sake, take no thought how, or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you.* Mat. 10. 18, 19, 20. These are the Words of Eternal Truth. Now if it be true, that he does not speak, whom we see moving his Tongue and Lips, whose Voice we hear,

and perceive his Breath, why should not we then for the same reason appropriate and impute the Love we feel in our hearts to God alone, acknowledging it to be his only. ^{but} The moving or motion is from the Holy Ghost, but the perceiving of it is ours, as when any one tickleth us, the Tickling is anothers, but the Sensation it produces is our own. From all which it appears, that the Love of *Proficients*, together with the Vertues flowing from it are meer Grace, as well as that of the *Beginner*.

C H A P. XIV.

*How the Perfect Lover loves God
above all things.*

HE is called *Perfect* in Love, to whom God manifests and represents himself so kind, so sweet, and so amiable, that he becomes wholly of the mind, that there is nothing lovely but God, nothing kind, sweet and friendly but God. Such a Man as this loatheth and is burthen'd with himself, hateth this Life, and longs
for

for Death, that nothing might hinder him in his Love. Wherefore also strange and wonderful Works proceed from such an one, all which God by Love works in him. He is full of Joy, Peace and Rest; he doth not trouble himself about either Heaven or Hell, Angel or Devil, Friend or Foe, he hates Father and Mother, Wife and Children, Brothers and Sisters, yea even his own Soul, and loseth himself wholly and altogether in this World, that he may find himself in his Beloved. He is got beyond self choosing and his own Works, and only waits upon what God will be pleased to choose, think, speak and work in him, with total, profound Obedience and perfect Resignation. He lives even as if he lived not, for his Spirit cleaves so fast to God, that he becomes one Spirit with him. Fear takes no place in him, his Labour is without Weariness, and his Sufferings are become his Joy, Triumph and Exultation. But to whom are we to ascribe all these great, strange and wonderful Works? To Man? Surely, no, That be far from any Christian Mind. God himself is the Worker, the Holy Ghost is that Fire, which totally

consumes Man, and burns him to Ashes, yea wholly and altogether annihilates, or brings him to nothing, that so he alone may remain the All, in All, in him and in All things. Let every Soul in this Station carefully take heed not to attribute or appropriate any thing of activity or operativeness to her self: But let her rejoyce in her most faithful and most loving God; who hath drawn her out of her self, and hath of *Free Grace*, favoured her to live in himself, in his own Spirit. And therefore let such a Soule examine her self, whether she finds those Fruits in her, which spring from the foresaid highest degree of Love, whether or no she be that Tree, which God himself hath planted; for whatsoever God hath not planted must be plucked up by the Roots, cast away and burnt in the Fire. Wherefore the Great Duty of the Soul in this state, is, to have an Eye to two things; more especially, the one is, that she be never without good Thoughts, Words, or Works; the other is, that she in her inactivity, or ceasing from her Works, do find her self to be wrought upon by the Holy Ghost, from whence proceeds the

the Divine Adoption (as St. Paul tells us, Rom. 8. 14.) for *they who are Led and actuated by the Spirit of God, are the Children of God, and cannot Sin*, as St. John saith, 1 John 3. 6, 9. For the Holy Ghost bears witness with their Spirit, that they are the children of God, Heirs of God, and Joint-Heirs with our Lord Jesus Christ, Rom. 8. 15, 16. He who hath this witness in himself, he doth not own his Works to be his own, but the Holy Ghosts, to whom it is impossible to sin, and therefore wholly leaves Nature, and acknowledgeth himself to be a Child of Grace; as having by the new Birth passed out of Nature into Grace.

C H A P. X V.

The Degrees of the Love of God above all things have a mutual Subordination and Respect to one another; but yet are not all given by God in the same Order.

FROM Imperfection according to the order of Nature, we advance and go on to Perfection; and nothing grows

Great, which has not before been little, in all cases where the order of Nature is kept. But when Perfection comes from abroad, and is a free gift, then it is wholly in the Power of him that bestows it, to give it in a lower or higher Degree, as pleaseth him best. For he that hath a mind to bestow a thousand pounds upon any one, of his free Will, he may at first give him one pound, at another ten, at another an hundred, and so on; or if he please, he may invert this Order, and give at first an hundred, next ten, and afterwards one; or else may give the whole thousand pounds at once, as best liketh him. Forasmuch therefore, as to love God above all things, is a free Gift of the Holy Ghost, it depends wholly of his Will to bestow the same in the highest or lowest Degree, sooner or later, or all the Degrees of it together and at once, according as it seems good in his Eyes; for notwithstanding the *Beginners* Love be in it self inferior and less, the *Proficients*, better; and the Love of those who are *Perfect*, best of all; yet is it one and the same thing with him to make a *Sinner Perfect* in Love at the first,

as

as to make him a *Beginner*, according as frequently he has done. Thus verily, we see, that the Repentance of *Paul*, *Peter* and *Mary Magdalen* were perfect Works, in which *Paul* was caught up into the third Heaven, *Peter* became melted into sweet tears of Love, and *Mary Magdalen* with Joy of heart washed the feet of God with her Tears, and wip'd them with the hair of her head, notwithstanding that Repentance in it self be the work of *Beginners*. Many Persons likewise experience in themselves, that at their first taking leave of Sin by true Repentance, they find in themselves a readiness to forsake themselves, and all the World, which is a Work of *Perfect Love*, and yet two or three days after, it may be, the same persons find great difficulty and opposition to deny themselves in parting with the least part of their Goods, or some filthy Lust, which is the weak and defective Work of *Beginners*. Sometimes at the Beginning of our Conversion, we are able to bear an hundred weight, which belongs to those that are *Proficients*, when, it may be, sometime after we are not able to bear a pound weight, which is a state beneath that

that of *Beginners*. The reason of this alteration, is, because we do not bear our burthens by our own strength, but by the Might and Power of the most High, who imparts the same unto us when, and how, he will, not according to our, but his own, good Pleasure and Liking. This discovers the great Folly of those, who think by their good Deeds to move and incline God according to their Will and Pleasure; who, in their own conceit, would make themselves lovely and acceptable to God, and allure God to them by their Vertue and Goodness, as they lure Hawks with a Bait; by which persuasion, they rob the Divine Mercy of it's due Priviledg and Prerogative, and carry blasted Oats to Market; they would fain purchase Gold with Dung, and be saved by their own Righteousness, and to defend their Folly, alledg the Sayings of the Holy Fathers, which they never yet understood. And are also extremely displeased with those, who cannot comply with them in this their Folly. O Folly beyond all Folly! To mistake about the number of the Stars, the Height of Heaven, the Depth of the Sea,

and

and such like is no great damage or loss ; but to mistake in those things that concern our Salvation, is a Loss inestimable and irreparable, and more especially in the Love of God : for he that mistakes in this Love, mistakes in all things, that are necessary to Salvation ; whereas he who is not mistaken in this, cannot err in any thing, that of necessity conduceth to Salvation. Would to God that all the Books were lost, wherein Men have taught us to practice Vertues, so that Love alone were but found by us ; for then every one would do what he ought. But forasmuch as the Divine Love only flows forth from Gods Love revealed and manifested to us, it for the most part happens, that we through our vehement earnestness and eager pursuit after her, hinder our selves from relishing her sweet Savour, which is best tasted and perceived, when we are silent, and introverted, inwardly attentive, when we open our Mouths wide, expecting the Heavenly Food ; when we work or do neither Good nor Evil, but attend the Working of the Holy Spirit in us. In this manner, *David bearkned and heard what*

God

God spake in him, and found him speaking Peace. He opened his Mouth wide, and experienced Gods filling it; was silent and waited upon God, and received Incomes of Spiritual Strength and Power, Ps. 81. 10. 40. 1. 85. 8. For the Almighty Word (saith the Wise King, Wisd. 18. 14, 15.) comes not down from Heaven, his Royal Throne, nor suffers it self to be heard, till all things be in quiet silence. Therefore for a conclusion, we must above all things labour and endeavour for inward stillness and quiet of Heart, and to reduce our Prayer, and other outward and inward Exercises to Rest and Silence, that so we may hear the Heavenly Voice of God, and perceive his Lovely Motions. Thus thou seest, how our good God permits himself to be overtaken by a soft or slow Pace, but never by Running, according as we read concerning the Divine Spouse, Cant. 3. 1, 2, 4. c. 5. 2, 3, 4, 5, 6. That when she laid down on her Bed, and had no Desire after her Bridegroom, but rather seem'd to be troubled at his knocking, yet was this the time he took to manifest himself in all Friendliness and Love towards her, whereas when she run out after him, he hid himself from her.

CHAP. XVI.

The Degrees of the Love of God alter and are changed, according to the Will and Pleasure of the Self-subfisting Love of God, fuitable to what he knows to be moft Useful for Men.

TO Love God above all things therefore is a perpetual and constant Work, always abiding the fame, as long as the Lover abides, in the true Love, yet not always at the fame Height, or in the fame Degree, but sometimes more, and at other times lefs, as God knows it will be moft Profitable for the Beloved Perfon. To Paul was given a thorn in the Flefh, an Angel of Satan to buffet him, that he might not be exalted above meafure by reafon of the abundance of Revelations vouchsafed unto him, 2 Cor. 12. 7. And on the other hand we fee, the Robber was affured of his part in Paradise, Luk. 23. 43. and had a clear fight given him, that he was a Child of Salvation, and was favoured with a joyful Death, to the end the
Depth

Depth of his Sins might not overwhelm him. At one time Paul crys out; Rom. 7. 24. *O wretched Man that I am! who shall deliver me from this Body of Death?* And not long after we hear him boasting and triumphing at such a rate as this, Rom. 8. 38, 39. *for I am perswaded, that neither Death nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor Height, nor Depth, nor any other Creature, shall separate me from the Love of God, which is in Christ Jesus our Lord.* This was a perfect Word, proceeding from a perfect Love. Thus it happens still at this day, that God often in an Hours time, yea in a much shorter space, doth oft alter the degrees of Love in us. Sometimes we find in our selves a perfect Elevation of our Minds, with entire and total Resignation; and soon after experience a frightful and doubting Heart, and an unstable Will, and many are in the same Moment comforted again with Courageousness and a Peaceful and Joyful Mind, which makes them break forth with David, Psalm. 56. 11. *In God have I put my Trust, and will not fear what all mine Enemies can do unto me,* So that a
 Man

Man here upon Earth, is not constant in any degree of Love, but sometimes is raised above himself, and at other times sinks beneath himself, according as the Holy Ghost draws him. Furthermore we are to know to our great comfort, that the Love which God hath towards us doth neither admit of encrease, diminution; and frequently is doing the very best for us, when we least of all perceive or understand it. We are also for the most part most sweet and well pleasing to him, when he seems most bitter and harsh to us, here upon Earth, where his Divine Love more exerts its self for our Cross and Suffering, than for our Joy. Heaven is the place, where God continually manifests and displays himself in everlasting Joys, not this Earth. Forasmuch therefore as there is more advantage and profit in Poverty, than in Riches; more in Suffering, than in enjoyment; more in Weeping than in Laughter; more in Hunger than in Fullness or Satiety; more in Communion of Suffering, than in Communion of Comfort, it follows, that the Love of God manifests it self in a fuller and greater

ter Measure to us, when it procures us Lamentation, Sorrow Suffering and Misery, than when it affords us pleasure and delight. Wherefore altho' the feeling of that Quiet and Peace of Heart, which is the Portion of those who are *Perfect* in Love, be Sweeter and more delightful; yet is the Love of *Proficients*, wherein God manifests himself for the strengthening and encouraging of the Mind, more profitable for Advantage and Amendment. Besides it is far more profitable and advantagious to our Salvation, that we despair of our own Strength, than that we confide in our own Works or Labour. For which Cause also God of his great Grace, doth frequently take away from us the Love of *Proficients*, and drives us into the acknowledgment of our disability, and into fearfulness and despairing of our selves, to the end that as little helpless Children, we might run to him as our only Redeemer, accounting our selves nothing; and magnifying his Grace and Power alone. When it is thus with us, then from the great Love of God to us ward, the Love of *Beginners* proves of greatest use and advantage

advantage to us; and we do experience
 by so much the more comfort from God,
 by how much the more we despair of
 our own Power; when we do not trust
 in our Strength, nor take upon us to
 strive and struggle, but only fix our eye
 upon the Lifted up
 Brazen Serpent, as in *Numb. 21. 6, 7, 8, 9.*
 the Figure it is very
 comfortably held forth to us. When the
 Children of *Israel* were dangerously and
 mortally hurt, by the poysonful stinging
 of the Fiery Serpents, God was pleased
 to give them a Brazen Serpent lifted up
 on a Pole, even a Serpent without Poy-
 son made of Brass; and whosoever did
 only behold the same, became immedi-
 ately healed, and all the Serpents fled a-
 way from him without any more ado.
 Which Figure imports thus much, that
 there is no more ready or compendious
 way for a Man to get rid of the Poy-
 son of Diabolical Temptation, than when
 he despairs of any opposition himself can
 make against it, and lays hold only on
 the Cross, trusting and confiding in that
 Fight and Combat, which Christ, with-
 out Sin, maintained against the Sins of
 Men,

Men, to exterminate the Diabolical Poyson, and in the same came off a Conqueror and Triumphator: And thus a Christian boasteth of Christ alone, and wholly despairs of himself. Wherefore it is much better for a Man to commit and resign himself wholly to God; neither Praying for this, or the other feeling or Perception of the Divine Love, but that he would order all things according to his own good Pleasure. When a Man comes to this State, he enjoys a constant and abiding Peace, Tranquility and Comfort, founded and bottom'd on the unchangeable Love God bears towards us, however Dead, Barren or Heavy he may find himself. But they who will not rest, save in the highest degrees of Love; and who do not believe God is with them, when they do not feel in themselves the Sweetness of his Love, or at least some Comfort and Solace of his Spirit; such as these have no constant abiding Comfort here on Earth, and are in Eminent Danger both as to Soul and Body.

C H A P. XVII.

That all things work together for the best of the Elect, that Love God above all things.

ALL things, and all Creatures are theirs, who belong to Christ and are his, as St. Paul saith, 1 Cor. 3. v. 21, 22, 23. *The Apostles, the World, Life, Death, Things present and things to come, and in a Word all Creatures are his, who himself is Christs, and Christ, without a mean, is Gods, but we are his, through or by means of Christ. Wherefore also the Elect Soul, is by means of Christ, so highly Seated in Gods favour, that all Evil, yea, even Sin it self, is not only not hurtful to her, but also conducive and helpful in the hand of God her great Physitian to her best State. Verily a true Christian is a Miraculous Creature of God, with whom God from Eternity, in the highest Love, has so intimately United himself, that tho' (as David saith, Psalm. 89. 30, 31, 32.) He forsake the Divine Law, and walks not in his Judgments, tho he prophane his Statutes, and keep*

keep not his Commandments, yet God, for
 all this, will only Chastise him Temporally,
 and not utterly take away his loving kind-
 ness from him; So that even his Sin must
 be helpful to his Salvation. For what
 God hath once determined, can never
 fail, and whatsoever he hath once pro-
 mised, must Eternally be true: whom God
 Loves and Favours, to him Heaven and
 Hell, Good and Evil must be helpful
 and advantagious. And for this Reason
 it is that we are very Subject to be mi-
 staken and confounded in our Reflecting
 on the Works of other Men, and find
 that we are not able in the least to pass a
 true Judgment or Estimate, what is pro-
 fitable or hurtful to Men, forasmuch as
 we find by experience, that God some-
 times out of great and faithful Love, per-
 mits him that stands, to fall. Who doubts
 but that *Peters Fall*, wherein he denied
 his Lord and Master, was far more pro-
 fitable and advantagious for him, than
 to have continued and persevered in his
 self-confidence. Our Lord and God has
 a greater Interest, and is more concerned
 to manifest and display the glory of his
 own Grace, Mercy, than to maintain
 and

and keep up our Righteousness. His
 least suffering was sufficient to reconcile
 his Heavenly Father to us, to Justify,
 to Preserve, or make us persevere in
 Righteousness, and to save us; but this would
 not have been sufficient to hold forth
 the unmeasurableness of his Love, or the
 unalterableness of his Mercy. Therefore
 Paul tells us, *Rom. 11. 32.* That
 God hath concluded all under Unbelief and
 Sin, that he might have Mercy upon all.
 If you take away Sin, who then will be
 able clearly to understand that Gods Mer-
 cy is above, and beyond all his Works;
 or that Christ the true Son of God is
 the Redeemer of the World? Which
 no other way could ever have been ma-
 nifested, but by his unalterable Love, and
 by that great instance of his Transcen-
 dent Pity and Compassion to us misera-
 ble Sinners. And therefore Gregory calls
 Sin Salutory or Saving, because by Di-
 vine Mercy it procur'd us so glorious a
 Saviour and Redeemer. Forasmuch then
 as God makes use of Sin for the advance-
 ment of his Divine Glory, it is no longer
 any Wonder that he makes the same al-
 so advantagious to the Sinner. But we
 must

must not argue from hence, that if it be so, we may therefore freely sin, without Danger, by no means; but on the contrary it is our Duty at all times, with our utmost Diligence and Strength, to avoid Sin, as we would the most deadly Poyson; for to cover Sin with Mercy is the Work of God alone. 'Tis he only that can bring good out of Evil; we can fall of our selves, but not rise again of our selves; this rests only in the gracious Mercifulness of God, which excells and surmounts all his Works.

CHAP. XVIII.

Whosoever hath not received the Love of God above all things, to him all the Temporal good things that God affords him, are of no Profit.

ST. Paul, saith, 1 Cor. 13. 1, 2, 3. *Tho' I speak with the Tongues of Men and Angels, and have not Love or Charity, I am become like a sounding-Brass, or a loud Cymbol; and tho' I have the gift of*
Prophecie,

Propheſie, and underſtand all Myſteries and Knowledge; and tho I have all Faith, ſo that I could remove Mountains, and have no Charity, I am nothing: Moreover tho I beſtow all my Goods to feed the Poor, and though I give my Body to be burned, if I have not Charity it profiteth me nothing. Yea, what's ſtill more, where Love is not, it is to a perſons Hurt and Loſs, that ever he was born a Man, and the higheſt Gifts or Benefits God hath beſtowed upon him ſerve only for his greater condemnation. It had been better for Judas, he had never been born (as Chriſt himſelf teſtifies) that he had never been an Apoſtle, that he had never wrought any Miracles, that he had never ſeen or heard of Jeſus, and had never eaten the ſweet Food with him at the ſame Table, than that after ſuch great and ineſtimable Favours received, he ſhould become his Betrayer, ſell him and deliver him to the Jews. From whence we may take notice, that our deareſt Lord God, beſtows that often in his Wrath, which he denies in his Love. From whence alſo follows, that the higher the Gifts are, we receive from God; the more they engage us to the Duty of loving God

G

above

above all things, tho they cannot make us to Love God so ; and therefore are rather Poyson than Gifts , if Love does not come along with them, neither can they certainly assure us of that love, wherewith God loves us to Salvation. Moreover these Gifts when they are separate from Love, are the cause of a puffed up Spirit, Proud Mind, censorious judging, arrogant Actions, imprudent Behaviour and converse, Self conceitedness, Hypocrisie, and Contempt of the simple and single hearted, and other such like. Wherefore also Jesus said to his Disciples, when they boasted themselves because of the High gifts of God, bestowed upon them ; and more espically because the Devils were subject and obedient to them through his Name : *I beheld Satan as Lightning fall from Heaven :* and added this following Lesson ; true it is, *I have given you Power to tread upon Serpents and Scorpions, and over all the Power of the Enemy ; notwithstanding for this rejoyce not, nor in particular for that the Evil Spirits are subject to you, but rather rejoyce because your Names are written in Heaven.* Luke 10. 17, 18, 19. It is very probable

ble, that *Judas*, as well as *Peter*, healed the sick, cast out Devils, and wrought other Miracles, but forasmuch as he wanted Love, all this was of no avail to him. Wherefore it behoves us always to walk with Fear and Trembling, and to be so much the more humble, as we enjoy more of these Divine Gifts and Graces, whereof we must give an Account to God, how we have employ'd them.

C H A P. XIX.

Whosoever hath a true Love to God, he undoubtedly keeps all his Commands.

A true Mark of the Love of God, is the fulfilling of the Commands of God, according to the Doctrine of the Wiseman; for love begets likeness, and conformity, makes one Heart, one Will, one Soul in the Lover and the Beloved. When Love raiseth her self above her self; she frames her self into the will of her Beloved, and if she stoops beneath her self, she moulds all things into

her own likeness, and esteems or values nothing according to its natural goodness, but according to her own good liking or pleasure: And so makes that Evil, which was by God created good in Nature. He who loves God above all things, is well pleased with whatsoever is well pleasing to God, and is troubled at every thing that displeaseth him, and therefore he loves Righteousness and hates Iniquity, does that which is Good and avoids Evil: I say he does that which is good, tho not always according to the works of the Law, yet always in conformity with the end of the Law; for it happens sometimes, that a man in doing contrary to the works of the Law, yet does that which is right and good with reference to the end of the Law. Now the end of the Law is the Love of God above all things, with which no manner of Evil doing may consist. So that he who truly loves God, keeps all that God hath commanded him, even whatsoever is contain'd in the Divine Word, according to the Doctrine of St. *Austin*, who expresseth himself in these following Words: ' Love but, and then do what thou

thou wilt : Art thou silent ? be silent
 ' for Love ; dost thou cry aloud ? Cry
 ' aloud for love : Dost thou reprove ?
 ' Reprove for Love : Dost thou recon-
 ' cile ? Reconcile out of Love : keep but
 this Root in thy heart, even true
 Divine Love and Charity, and than
 nothing but what's good, can ever
 come from thee, nothing can be done
 by thee, but what is saving, or tends to
 Salvation. Wherefore Men can never
 be Divinely taught by any one, save only
 in the School of Love ; with her alone
 are found the doers of the Divine
 Word ; all other Arts and Learning
 whatsoever make nothing but Hearers
 only. To this Art of Arts even the
 Love of God, Parents should draw and
 allure their Children ; The Masters ;
 their Schollars ; the spiritual Pastors ;
 their Sheep ; or rather the Sheep of
 Christ. Whatsoever it is they teach be-
 sides this, is nothing but Labour and
 Vexation of Spirit : Neither indeed is
 there any other Art necessary to Salvation.
 Yet it is true too, that no body can ef-
 fectually teach this Divine Art of Love
 but God himself, as before hath been
 declar'd,

declar'd, wherefore also our Lord Jesus Christ forbids us, to look out for any other Master, for to attain the Art of Salvation, save himself alone.

CHAP. XX.

They who love God in the Highest degree, do not think the Yoke and Burthen of Christ to be Heavy or Troublesome, but rather Easie and Light.

ALas! How many heavy and intollerable Burthens do we see, which in this miserable State, the Love of this World and our Fleſhly uncleanness, and corrupt inclinations, make very easie and desirable. In order to get Riches we see the Merchant exposeth himself to the Raging Sea, breaks his Sleep, and shortens his Life: To arrive to Honour and Dignity a man abandons himself to a continual slavery at Court, and to all that which is hurtful and grievous to Souland Body: For the sake of Lust and impure Love, more especially that
which

which men bear to Women, and Women to Men, what intolerable burthens are not readily, willingly and gladly Born? For Love, alas! is so fast rooted and riveted in our Flesh and Blood, that beyond any other thing whatsoever nobody without the special Grace and Assurance of God, can any longer moderate, curb or restrain it, much less quite root it out. The inclination of the heart brought the Love of Women along with it into Paradise, and we suck the same from our Mothers Breasts; yea we take it from our Mothers hearts, whilst we are yet hid in the Womb. *For the sake of Women* (saith Zorobabel, as we find it in 1 Esdras 4. 14, 15, 16.) *Men forsake and abandon their Honour, Lives and Goods, yea Vertue and Reason, and become captivated, yea senseless and distracted by Reason of the Love they bear to them.* This inborn and inbred Love, neither Frock nor Cowl, neither Church nor Convent, neither Cell nor Dungeon can keep out; except the grace of God, through our Lord Jesus Christ come in to our help: But indeed when that once comes, the work is Light and Easie; for if that

once sweetly impresseth and ingraves the unutterable Love of God on the heart, then all other Loves must pack up and be gone ; and the more clearly she manifests her self, and the more amiably she imagnet or forms her self in the Soul ; so much the more speedily must Flesh and Blood sink and perish. Yea sometimes she appears so sweet to the Soul, that all Creatures become distasteful to it. Here it is that our Iron-hard heart becomes soft, pliant, and yielding, the heavy and troublesome yoke becomes sweet and easie, and insupportable Burthen, light and pleasurable, and all this because God doth amiably move and affect our Spirits. VVould you have me Communicate this Art to you, and tell you how it is able to perform these great things ? Pray resolve me first of a matter which is a thousand times less : How comes it to pass that the heavy lumpish Iron runs to the embraces of the Load Stone, and why as soon as a dish or bason, wherein Iron lies, is touched with the Load stone, doth the Iron raise it self, and begin to move that way to which the Load Stone draws it. Dost thou

thou say the Stone is able to do this, tho
 thou canst not tell me how, or by what
 means? Then wonder no more how the
 Creator of Nature can so freely and
 powerfully move his own work, or how
 the unutterable Loveliness of God tasted
 and felt in the Heart, doth sublime and
 raise the spirit in Love, kindle it, melt
 it, and make it triumphantly joyful, and
 full of Jubilee. Doth the stone draw
 the Iron to it self, without so much as
 touching it, how much more then must
 needs the most Rocky and obdurate Soul,
 being touched by the Eternal Heavenly
 Load-stone, be raised above it self, and
 run into the Embraces of
 this powerful Drawer? Or *Cantic. I. 4.*
 how can it be otherwise,
 but that after this taste of the transcen-
 dent Divine sweetness, all Tribulation and
 Suffering strewed over with this Sugar-
 must needs become sweet and desirable?
 Or how is it possible but that all the
 sweetness of the Love, opposite to this,
 must needs lose its taste and become bit-
 ter and loathsome; seeing the common
 Proverb assures us, that to him who rel-
 isheth the *Spirit*, the *Flesh* becomes di-
 tasteful.

tasteful and abominable. For the Na-
 ture and Property of the Holy Spirit of
 the self-subsisting Love of God is this,
 that wheresoever she touches, she draws
 and allures; where she is relished, she
 drives and impells; where she is felt and
 experienced, she rejoyceth the Heart.
 Moreover she has this particular proper-
 ty, that she robs the Flesh of all its
 sweetness, like as the Meridian Bright-
 ness of the Sun, discountenances and
 darkens the Light of a Candle. Fur-
 thermore she hath this also amongst the
 rest of her properties that she sweetens
 all pains and griefs; comforts and re-
 lieves Misery and Wretchedness, restores
 all weakness, makes all labour light and
 easie, turns weeping into laughter, and
 sorrow into joy. He that experimentally
 finds her, rejoyceth to suffer for the sake
 of Christ, from his very heart desires to
 bear the Cross with Christ, and longs
 for the Fire of Temptation, that therein
 his Love, being tried, and refined from all
 Dross, may purely and nakedly cleave to
 God, and therefore cries out with the
 divine Spouse: *Cantic. 4. 16. Arise thou
 North wind, and come on East wind, and
 blow.*

and blow up in my Garden, that my Spices
 may flow forth and give their sweet Odour:
 As if she had said; come Temptation from
 all quarters, try and prove my Vertues
 and Graces, that they may become pure
 Gold, and be for the amendment and e-
 dification of all that hear or see them.
 O Holy and Divine Spirit ! O sweetest
 Guest and Inmate of the Soul ! O only
 life of men ! He that wants thee, tho'
 alive is dead before God ; and he that hath
 got thee, can never die with God , tho'
 the world be carrying him forth to his
 grave ! Thou art far more necessary to
 the Soul, then the Soul is to the Body !
 VWhere thou art not, there the outward
 dying is the beginning of Eternal death,
 but where thou art, of Eternal Life ! In
 thee most Holy God we are, in thee we
 live, in thee we are savingly moved, and
 all this from the Merits and Satisfaction
 of our Lord Jesus Christ, the only Re-
 deemer of the VWorld, in whom the un-
 utterable Mercy of God, and over great
 Love to us, is so clearly manifested, and
 through thee, O Holy Ghost, so plainly i-
 maged and deeply imprinted in our
 hearts, that we cannot look for any
 thing;

thing else but Love from the Father,
 Son and Spirit ; so that it is now no
 more possible for us to take any strange
God for our *God*, than it is possible for
 any one else to shew us such transcendent
 and unmeasurable Mercy, Kindness and
 Love, as thou hast made us partakers of.
 It is possible, and it hath oft happened,
 that even wicked Men have wrought
 Miracles, being the same thing Scrip-
 ture testifies, that Antichrist shall do at
 his coming. It is also possible, that the
 Enemies of God may in outward Gifts
 of Charity shew themselves more liberal
 to the Eyes of Men, than ever thou
 hast done, and to make others by their
 Liberality rich and powerful and such
 like. But all these are but uncertain
 signs and marks of the right true Love.
 To suffer and die for the sake of the Be-
 loved Object, is a true and infallible sign
 of Love ; when this is done for Gods
 sake, it shews a Love sufficient to Salva-
 tion ; and if it be done for the sake of a
 Friend , then is it an expression of the
 highest degree of Human Love , as the
 Lord Jesus witnesseth. *No Man can have*
greater Love than this, that he lay down his
Life

life for his friend Joh. 15. 31. But if this Love
 rise get higher, even to that degree as to
 make a Man willing to suffer and die for
 his Enemy, then is it a certain Mark of
 the Love of God alone. VVe read of
 Antichrist, that he shall do his utmost en-
 deavour and diligence, as far as is possible,
 to appear outwardly like to Christ in Mi-
 racles, VVorks of VVonder, and in all
 his other Actions and Behaviour; yea to
 be more kind and beneficent in outward
 Gifts and Liberality. He will, as was be-
 fore hinted, by his Liberality make those
 Rich and Powerful that believe in him,
 and will also draw to his Party such as
 are Rich and Powerful, with rigour and
 severity, and by fear compel them; for
 he will horribly afflict, torment and put
 to Death, such as will not believe in him,
 But it will never please him to suffer for
 his Enemies, and to die for those that
 hate him, by which it appears, that his
 Love is so far from being the true Divine
 Love, that it is not so much as the high-
 est Degree of Human Love. VVhere-
 fore also all these pompous Shews of his
 Love, will be of no force with the Elect
 of God to deceive them. Out of Christ
 alone

alone, as was said before, the highest Love of God breaks forth and manifests itself; out of him alone flow forth the waters of Grace. Neither is there any other Name under Heaven, wherein, and whereby, we may be saved, save only the sweetest Name *Jesu*, to whom alone therefore we point and direct all, who are desirous to be inflamed with the Love of God; for in him alone we meet with all that ought and must be sought for in order to our Salvation.

C H A P. X X I.

The most sure and certain Sign of all, as well of our entire Love to God, as of his Gracious Love to us, is a perfect Emptiness or Exinanition of Spirit.

THE Heart of a true Lover of God above all things, becomes emptied and void of all Creatures, as soon as it is arrived to the degree of *Perfect Love*, so that nothing but God, free and alone, remains in his Spirit, all Creatures whatsoever

foever being driven thence. But as long as this is not yet come to pass in our Souls, all the most specious and apparent Signs of Gods dwelling in us are uncertain, doubtful and to be suspected. But when a Man is become void and empty of himself, and all Creatures, when he forgets his own Life, his Merits, his Salvation; and seeks nothing but the Honour of God, when he is only well pleased with his Will, whether it be to his profit or loss, pleasing or displeasing, when he daily condemns himself, and judgeth no body but himself only, then without doubt, God hath taken up his abode in him, and he is top and brimful of God. Wherefore it is a great Grace and Mercy of God, and not in the least any effect of his wrath, when he makes us see that there is no Truth, no Faith, no constant Love upon Earth; when he manifestly discovers to a Man, that those who are bound to love him, and to return Good for Evil, do requite him Evil for his Good, Unfaithfulness for Love, for this is the true and ready way, by which God from Heaven, through his special Grace, empties Flesh of Flesh, and fastens Spirit to Spirit

Spirit. Wherefore beg thou of God, that he would be pleased to empty thee of thy self and of all Creatures, and take it for a special, friendly, sure Token of the Love of God towards thee, when that becomes unloving or displeasing to thee, what at any time, thou hast loved out of measure: For as long as thou cleavest to any thing, that is not God, thou must needs be and continue uncertain, whether God be in thee or no, and tho he may be in thee without thy Knowledg, yet will he never clearly come unto thee, and fully manifest himself in thee, until all other Loves be rid out of thy heart. This is that which St. Paul declares, when he saith 1 Cor. 3. 11, 12, 13. That they who *build Stubble, Hay and Wood upon the saving Foundation shall indeed be Saved*, because they love God above all things, yet no otherwise, *but so as by Fire*, and that for this reason, because they love other things besides and together with God; but they who *build fine Gold, Silver and pretious Stones*, which are not subject to Rust, and are refin'd and purged from all dross, and Refuse, *upon the true Foundation, viz. The Love of God above all things*

things, they need not to pass the fire, because they love God only; in the same manner as he will be loved of his most beloved friends, of whom he requires, according to the Gospel Doctrine, that they hate their Father and Mother, their Brothers and Sisters, yea even their own Souls. Now they who do love at this rate, they have escap'd from, and are out of the reach of Hell; forasmuch as they have loved God above all things. They would also be rid of all Temporal Sufferings, were it not that their bodily Sufferings, did above measure conduce to their Eternal Joy, and that their hearts are to that degree inflamed with the Love of God, that they desire nothing more or higher, than, as far as is possible, to be made conformable to the Suffering Lamb of God in all things. They also whose Love is arrived at this high pitch, have nothing which they cleave unto, but an entire poor Spirit; wherefore also they suffer nothing here upon Earth, save only Love-Sufferings, as also our Lord Jesus endured no other Sufferings, save those of Love. For out of Love alone was he conceived, born, circumcised, driven

ven from his abode, Subject to *Joseph*,
 Baptized, Tempted; out of Love alone
 he preached, wrought Miracles, broke his
 Rest and Sleep: Out of singular, tran-
 scendent great Love, he left his most Ho-
 ly Mother, his Dearest Friend, his A-
 postles, sweat Blood, was in an Agony, was
 seized, smitten on the Face, endur'd false
 Witness, perverse Judgment, Mockings,
 Scourgings, condemning to Death, the
 weight and bitterness of the Cross, and
 last of all the most cruel and painful
 Death: Wherefore to him be Praise,
 Honour and Thanksgiving, now and at
 all times, even for ever and ever, Amen.

An. Dom. 1518.

Jesus thine I am, save me

B. J. von Staupitz

T H E

The Second

T R E A T I S E

Concerning the

Holy Christian Faith.

By Dr. John Von Staupitz.

The Second

T R E A T I S E

By John New

By John New

THE
P R E F A C E
TO THE
R E A D E R.

IT is a Lamentable Thing, That Christians, since the Death and Passion of Christ, and the Apostles Decease, are fallen into so great an Ignorance of Christ and his true Faith, out of which no Man can be saved. And though it be difficult to dispute about the establisht and confirmed Faith, yet Brotherly Love requires every one to give his Neighbour all the Information, Help and Assistance he can, that

that the Foundation of all Good, and the Root of all Vertue, the only Comfort of the Elect, viz. The firm Hope and true Faith in Christ may not perish or be lost: Wherefore I think myself oblig'd and bound in Duty, by virtue of my Function and Calling, to feed the Hungry with the Word of God, or rather to lead and point them to the said Food; and accordingly trusting in God, I have here undertaken to write simply of the Faith in Christ. He that can do better, let him set about it, all to the Glory of God, and the Edification and Amendment of his Neighbour, Amen.

C H A P. I.

*Of the Obligation and Duty that
lies upon us to believe, and of
the Beginning of the Christian
Faith.*

THERE is no Man, I hope so dark
and blind in his understanding, as
not to know, that every one is bound
in duty to believe the infallible Truth
which is God himself, and that God is
highly dishonoured, and the Truth blas-
phemed, when this due Faith is not gi-
ven to him. It is an unbecoming thing,
for one honest man not to believe ano-
ther in all reasonable things; yet foras-
much as there is no express command
upon us so to do; because the Psalmist
tells us, *Psal. 116. 11.* That all Men
are Lyars, this Earthly Faith is left to a
mans free Will and pleasure, whether
he will believe or no; forasmuch as they
are only the Words of meer Men. But
Gods Word we must and are bound al-
ways to believe, because it is the Truth
it self. All Understandings must deliver
themselves

themselves Captives to the same, and all hearts must assent to it, be the matters never so high above our reach and understandings, yet we must believe them, because God hath spoken them, without any further questioning, or requiring any further proof, or reason of them: This is the Beginning of Faith, without which no Man can please God.

C H A P. II.

Of the Duty and Necessity of Faith in Christ.

Our Heavenly Father has revealed much Truth to his Elect, and promised to them great Grace and many Good things, and thereby in Duty bound them, forasmuch as he is the Eternal Truth, undoubtedly to believe and look for the same at his hands. Whosoever we are, whether Good or Bad, Jews or Gentiles, the Divine Promise neither can nor may be procur'd or hastened by our Vertues, or hindred by our sins, but continues eternally unchangeable and constant in it's Truth. Wherefore in order

order to our receiving the Gifts and Graces of God (by whatsoever Names they are called) Faith in Christ is absolutely necessary, whereby we are assured of all the Divine Promises. Believe thou therefore, that Jesus Christ is the Son of God; and doubt not in the least, but that in him, through him, and for his sake all the Good thou enjoyest or expectest is handed to thee. Believe in him, I say, and trust in him: Is he not the Essential Word of God, and the Truth it self? Must not he forsake and deny himself before he can forsake or deny thee? And would it not be a plain denying of himself, in case he should not perform, and make good his Fathers Promise to thee? Is it not he that made thee in thy first Creation? Is it not he that hath redeemed thee in the second Birth or Regeneration? Is it not he that hath wholly and without reserve, offered up himself to his Heavenly Father for thee, and made himself one with thee, by feeding thee with his Flesh and Blood to Eternal Life.

C H A P. III.

Concerning the Promise of the Blessing in Jesus Christ.

GOD promised to *Abraham*, that in his Seed all the Nations of the Earth should be blessed; and that out of his Seed, even of *Isaac*, Christ should be born; and yet withal God commanded him to slay and offer up this his Son *Isaac*. *Abraham* was obedient to the Divine Command; and, notwithstanding all Objections, crowding in upon him, firmly believ'd Gods Promise, without the least staggering, or being solicitous, how the Promise could be fulfilled, if he should slay his Son *Isaac* in his youth; but cast all his care upon God, not doubting, but he would know how to make good his own Word, and perform his Promise: O what a gracious Promise was this? what a strong and unquestionable assurance, and what a gracious, paternal Performance and Accomplishment? What God then promised, he hath since made good and performed: for we have seen
big

his Glory (saith St. John chap. I. 14.) the Glory as of the only begotten Son of the Father, full of Grace and Truth. Who could be more sure to perform this for us, than he who is Truth it self? And who besides, is bound to us in such an intimate Tye of the highest Love, that he rather chose to die for us, than that we should fail, or fall short of the least of his Fathers Promises? Wherefore it is impossible for thee to believe in Christ, but that at the same time thou must be Blessed of God, for Heaven and Earth may pass away, but the Word of God abides for ever. Alas! What is it that blinds us, poor wretched Creatures? We pretend to believe, That God is become Man, and yet doubt of the performance of the Blessing annexed to it by God himself. What greater Affront can we put upon Eternal Truth? Or what greater Ingratitude can we express to the unutterable Love of God? It is not enough therefore for us to believe, that God is become Man; but we must also believe, that it was done for our Good and Benefit, and that by his Incarnation he has put us in possession of whatsoever has been promis'd to

us. Neither may we desire or look for our Salvation, Blessing, Grace and Mercy from any one, but from him alone, and besides him, take in no other comfort whatsoever. This is it truly and indeed to believe in Christ, which is only vouchsafed to Gods blessed ones. Herein Christians must daily exercise themselves, try themselves and view themselves, and in case they find themselves doubtful in any thing, they must cry to God for the strengthening and increasing of their Faith. For these two things to believe, and earnestly to desire it, are very near of kin to each other. But because we have no strong desire to believe, therefore neither do we pray heartily for it. And thus he who is yet weak in Faith may take comfort from the fervent desire he hath to believe, which alone will approve him before God. In a word, believe in Christ, or at least desire firmly to believe in him, and then doubt no further, but that thou art blessed by him, and in him.

C H A P. I V.

Concerning the Promise of our being enlightened by Christ.

THE Prophet *Jeremy* declares, that they who believe in Christ, shall not need any Teacher to instruct them, how to believe in God. They shall not teach every Man his Brother, saith God, *Jer. 31. 33, 34.* saying, know the Lord, for they shall all know me from the least of them unto the greatest of them, and that I will forgive their Iniquities, and will remember their Sins no more; yea, what is more; they shall know my Will, and do it; for I will put my Law in their inward Parts, and write it in their hearts, and I will be their God, and they shall be my People. For they believe in the Light, walk in the Light, and are children of the Light. They have Christ the Promised Messiah, in whom God hath placed his word, and who hath spoke unto them whatsoever God hath commanded him, and whosoever will not hearken unto, but despise the Words, which he shall speak in my Name, I will dequire it at his hands,

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hands, Deut. 18. 18, 19. To him we must draw near, and apply our selves, so shall not our Faces be ashamed. Him we must follow, so shall we not walk in darkness, but have the Light of Life, which not only enlighteneth us, but also quickens and makes us alive, excites us to all that is good, inflames us with the Divine Love, and lifting us above, and out of our selves draws us into himself, so that we become, extinguish'd in our selves, but flaming and enlighten'd in him, and delivered from all Blindness and Error. Neither indeed is it possible, that the Children of Light, i. e. such who walk in the Light, should ever err or go astray. Now this Light is found in Faith, i. e. in Christ. Wherefore it follows, that they who do not believe in Christ, walk in Darkness, and are already judg'd to Eternal Darkness, and Damned; whereas they who believe in Christ, are and shall be enlighten'd here and hereafter.

C H A P.

C H A P. V.

*Concerning the Assurance of our
being Eternally Foreseen and
Elected of God.*

IF any Man should become troubled
and solicitous about, or doubtful of,
his Eternal Election, he may easily sa-
tisfie himself from the Information God
hath given him: Whosoever Believes
in Christ, fears no condemnation, and shall
certainly be saved, he is one of the Elect,
foreseen and fore-ordained to Salvation,
and hath his Name writ in the Book of
Life. But *he who doth not Believe in Christ*
(as was hinted before in John 3. 15, 18.)
he is already condemned, because he doth not
believe in the Name of the only begotten Son
of God. For whosoever is foreknown the same
is also predestinated to a Conformity with the
Image of the Son of God, and is called to the
Christian Faith, Justified and Glorified, Rom.
8 29. on the other hand, whosoever is not
found in the Faith of Christ, he is not
predestinated to Salvation. What needs
H 4 there

therefore any further questioning about the matter. We have here a clear and plain Information, that if we believe in Christ, then we have Christ, and together with him, Salvation, and shall never perish. These are they whom the Father hath drawn to Christ, to the end, that he might save them, and none of them might be lost. But why the Father hath foreseen or predetermined one, and not another, it doth not become us to enquire. For this is sufficient comfort and satisfaction to us, that we know that they all are Predestinated, that believe in Christ.

C H A P.

CHAP. VI.

Concerning the Redemption or Deliverance from Sin.

NO Man can ever be deliver'd from his Sin, save only through Faith in Christ, who is the Lamb of God, that takes away the Sins of the World. Upon him are laid the Sins of us all; he is the Scape Goat, who carries the Sins of all the World into the Wilderness. Without or besides him there is no Redeemer, Isa. 43. 11. No Confession, no Repentance, no human Work is of any avail in this Case, We must believe in Christ, or else die in our sins. Wherefore it is far more necessary for us to exercise our selves in the Faith, than in a Confessional at Directory. The Faith in Christ never fails; the Faith in Christ purifies the heart, it justifies us, makes us Chi'dren of God, obtains Grace of God, and renews the whole Man, Mat. 11. 28, 29, 30. Come hither all ye that labour, and are heavy laden with Sin, believe in Christ, so shall ye be refreshed, and find rest to your Souls, Job. 7. 37, 38. Doth any one thirst after the

Divine Grace, let him come hither and drink; for he that believes in Christ, as the Scripture saith, out of his Belly shall flow Rivers of Living Water. Faith is the True River of Jordan, in which those who are washed, obtain the purity and innocence of Children. Faith is that Fountain that washeth and purifies from all uncleanness, Isa. 55. 1, 2. Come therefore, and buy it without Money, and without Price, you need not give any thing for it, for ye are justified by Grace alone through the Redemption which is in Christ, whom alone, God hath set and appointed to be our Saviour and gracious Redeemer, only by the Faith in his precious Blood-shedding, for the manifesting and declaring of his Righteousness, Rom. 3. 24, 25. and 5. 1. By Faith we are saved, without the Works of Love. Whence follows, that nothing is more needful for us, than to exercise our selves in the Faith.

CHAP.

(155)
C H A P. VII.

*Concerning our being set free from
Damnable Sins.*

Notwithstanding that those who believe in Christ do fall into Sin, transgress the Laws of God, Prov. 24. 16. and, it may be, more frequently than those, who do not believe; yet they who believe in Christ, have the advantage, that their Sins shall not be imputed to them to their Condemnation; God will not, because of them, turn away his loving kindness from them, but will visit their transgressions with his fatherly Rod, and not take his loving kindness quite away from them, For so God declares and testifies to David, concerning Christ, Psalm. 89. 30, 31, 32, 33. 2 Sam. 7. 12, 13, 14, 15. And when thy days be fulfilled; and thou shalt sleep with thy Fathers, I will set up thy Seed after thee, which shall proceed out of thy bowels; and I will establish and confirm the Throne of his Kingdom for ever, and will exalt him above all the Kings of the Earth. I will be his.

his Father, and he shall be my Son. If his Children forsake my Law, and walk not in my Judgments; if they break my Statutes and keep not my Commandments, then will I visit their Transgression with the Rod, and their Iniquity with Stripes; nevertheless my Loving kindness will not I utterly take from them, nor break my Covenant made with them, nor alter the thing that is gone out of my Lips. I will abide true, whether they abide so or no. For whatsoever is once born of God, shall never sin, neither can ever sin unto Death. Their sins are always pardonable, if they repent, because they have been once born of God, for that Divine Birth, withholds them from sinning, not their own Virtue, Reason or Strength, and presence of mind. Forasmuch then, as no Man is born of God, but he that believes in Jesus Christ, it is a consideration above all measure, wonderful and terrible to see men so little exercised in, or acquainted with the Faith that is in Christ. It were good and necessary therefore that the Ministers of Gods Word should continually, in season and out of Season, faithfully exhort and press people to this
Holy

Holy Faith. And indeed tho there were no other Fruit of the true Faith in Christ, but this only, yet would all men have sufficient Reason to press after and desire it, as being of such absolute necessity to Salvation.

CHAP. VIII.

Concerning the Encrease of Merit.

WE all know that no Man can deserve or Merit any thing of God, or do any good thing, except that he be planted and engrafted by the Father into *Joh. 15. 1, 2, 3.* Christ, which cannot be by any other way, than through the Faith that is in Christ. *I am the Vine, and my Father is the Husband Man.* Every Branch in me, that beareth no Fruit he taketh away; and every Branch that beareth Fruit, he purgeth it, that it may bring forth more Fruit. *As the Branch cannot bear*

bear Fruit of it self, except it abide in the
 Vine; so ~~neither~~ can ye, except ye abide in
 me. I am the Vine, ye are the Branches.
 He that abideth in me, and I in him, the
 same bringeth forth much Fruit, for without,
 or sever'd from me, ye can do nothing. He
 that abideth not in me; the same can-
 not bring forth any good Fruit, nor
 do any good works, but his works will
 be cast into the Fire, and be left there.
 It is clear and evident, that no man can
 do any thing that is good except he be-
 lieve in Christ, for otherwise even all
 his seeming Virtues, are no better than
 Sins, rejected and condemned to the
 Fire of Hell. What will then become
 of the seeming Virtues of the Heathens,
 of the Judgment of right Reason, and
 the counting upon our good meaning,
 without Faith in Christ? Since without
 Christ there is indeed no true Virtue,
 Reason or good meaning. And this
 Doctrine agrees very well with what
 Jesus declared to the Jews, when he bad
 them labour or work for that Meat, which
 endureth to Eternal life.

John 6, 27, 28. Whereupon when the
 Jews asked him; What
 shall

shall we do, that we may work the Works of God? Jesus answered them saying, this is the Work of God, that ye believe in him, whom he hath sent. Therefore we ought and must employ and exercise our selves in those Works that abide to Eternal Life, even such as God himself works in us, and that flow forth from the Faith, which is in Christ, for they only endure for ever unto Eternal Life; all the rest will be lost, fruitless and in vain.



CHAPTER

C H A P. I X.

*Concerning the certain Hearing of
our Prayers.*

IF ye abide in me, saith our Saviour,
and my words abide in you, ye shall ask
what ye will, and it shall be done unto you.
Joh. 15. 7. And again, *Whatsoever ye*
shall ask in my Name, I will do it. Joh.
14. 13, 14. As if he had said, as long
as men do not ask in my Name, they have
no assurance of being heard: But if
you do ask in my Name, then need you
no other Intercessor, *Joh. 16. 26, 27.*
For the Heavenly Father himself loveth you,
because ye have loved me, and believed that
I came forth from God. If therefore any
one would be sure, that his Prayers are
heard, let him believe in Christ: For he
that believeth in Christ, is beloved of
God, and needs no other Intercessor. But
if all the Saints in Heaven should pray
for thee, and thou have no Faith in
Christ, it would be all in vain and un-
profitable to thee.

C H A P. X.

*Concerning our indissoluble Union
with Christ.*

THE Faith that is in Christ, suffers no man to remain or abide in himself, but draws us out, and raiseth us above our selves, and never ceaseth, till it have united us unto God. In the first place God doth so unite all Believers amongst themselves, that they all become one Heart and one Soul in God, wherein Christ's Prayer is heard and fulfilled, which he prayed to the Father for them, *Job. 17. 11, 19. Holy Father, keep through shine one Name, those whom thou hast given me, that they may be one, as we are one.* Which Words do not only respect the Twelve Apostles of Christ, but all those that for the future should believe on him through their Word, as the Text manifestly holds forth; and this is the only true Ground and Original of the Unity of the Church. Now all that believe in Christ, shall in like manner be united
in,

in, and with God, as the Father in Christ, and Christ in the Father are of one Will, one Mind, one Sense, one Meaning and one Desire. Moreover God doth so unite all those that believe in Christ, with Christ, that they become one Body with him, of which he is the Head, and they the Members; and as all the Members are Ruled and Influenced by the Head, so are they Govern'd and led by Christ, in Christ, so that no body can be helpful or advantageous to them, as to their inward guidance in the Spirit, save the only most intimate Jesus. With respect to this intimate Union Jesus said; Saul, Saul, *why persecutest thou me?* Act. 9. 4. As if he himself had been only concern'd, whereas indeed he persecuted those that believed in him. By means of this Mystical Union, Christ poures forth all Spiritual Gifts and Graces into our heart, through the Holy Ghost, yea and his very self too. But besides this Union, there is yet another; whereby God the Father, Espouseth those to Christ that believe in him; so that a Believer and Christ are inseparably United and Joyned together, in the indissoluble

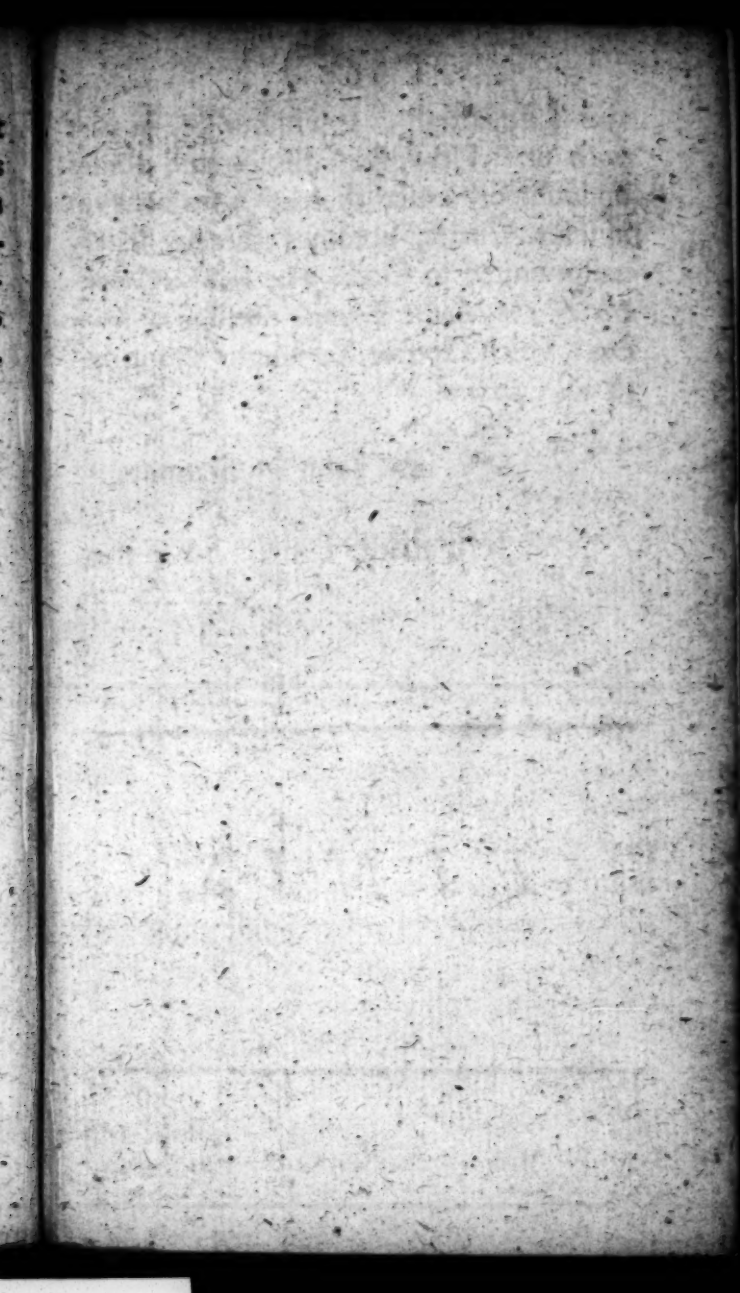
ble Band of Wedlock. This Marriage-band, is the Marriage in Paradise, a Sacrament and Seal, that Christ hath taken upon him all our Weaknesses, Defects, Wants and Sins, *and is become Sin for us, that we might become the Righteousness of God in him*; and made our *Wisdom, Righteousness, Sanctification and Redemption*, not without us, but within us. To us Christ is given, to us he is born, and for us he dyed; his Life, Death and Suffering, his Doctrine and Works, are wholly ours, and we in Christ, through Faith, are united and made one with God. This is the Eternal, Heavenly Marriage-Band, that we abide eternally betrothed, joyned and united with Christ, ~~forasmuch as we~~ are born of God himself, and still are in him who hath born us. And this is, and is called *Faith, viz.* Christ dwelling in us, and that is the true *Love, viz.* God and his Holy Spirit in us. This is the highest Union, in the which Christ, and he that believes in him, give up themselves wholly into God, that he alone may be All in All, and work All in All. Of this Union much might be said, but it is above our Understanding, and as long as
 this

this Life lasteth, it will but be in part with us. However this is, and abides undoubtedly true, that he who believes in Jesus Christ, becomes thereby Eternally united to God: For he that cleaveth to the Lord, becomes one Spirit with him, which God of his Mercy grant unto all. Amen.

Dr. John of Staupitz

Jesu thine I am, Save me.

F I N I S.



back of the Cambrian. This is nothing else is the Cambrian.

part of its composition. This, & nothing else, is the D^r designed in that
+ 44. This is certainly not common place morality. It is very original
+ that no two things can be more different, than the theories of the En
Evid^d of D^r 42: 101. In Edit 8th Lond 1862. Vol 2, p 29 & 30